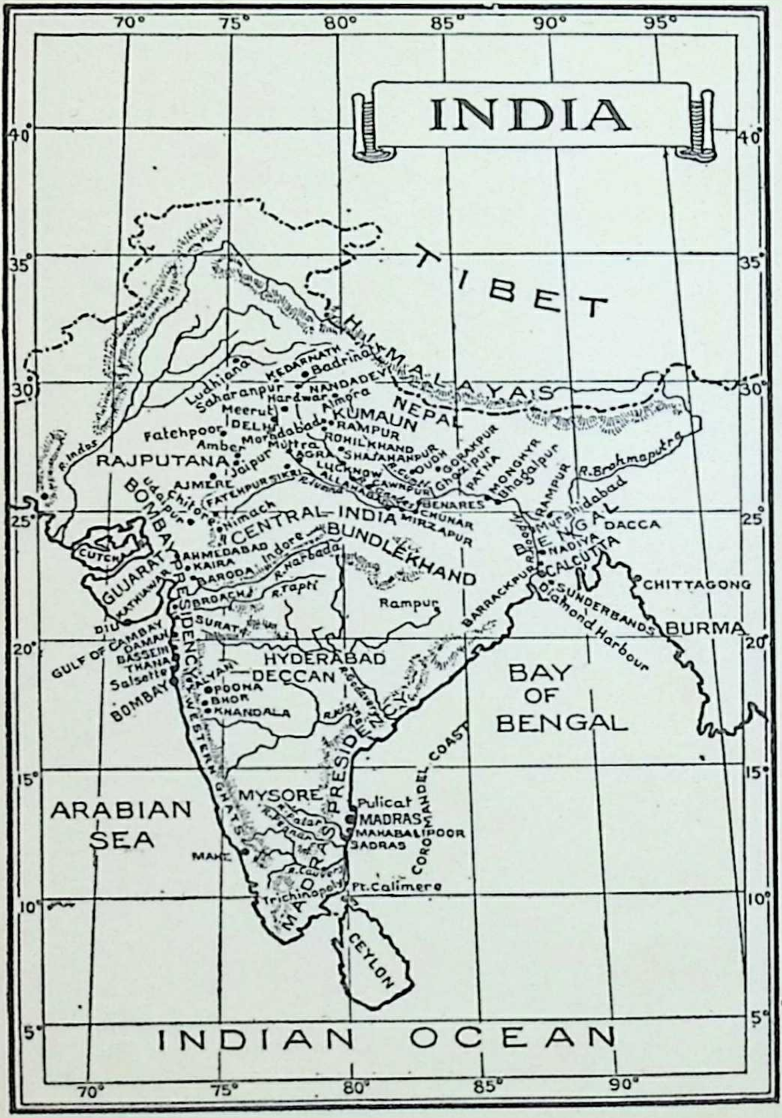
INDIA
A HUNDRED YEARS AGO

Heber

Longmans



Map showing principal places visited by Bishop Heber.

INDIA
A HUNDRED YEARS AGO

THE NARRATIVES OF A JOURNEY THROUGH THE UPPER PROVINCES OF INDIA FROM CALCUTTA TO BOMBAY 1824-1825 AND OF A JOURNEY TO MADRAS AND THE SOUTHERN PROVINCES

BY
BISHOP HEBER D.D.

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INDIA A HUNDRED YEARS AGO.

INTRODUCTION.

Reginald Heber was born at Malpas, Cheshire, on the 21st of April, 1783. His father also named Reginald belonged to an old Yorkshire family and was a man of some intellectual power having been at one time Fellow and Tutor of Brasenose College, Oxford, and afterwards Rector of Malpas. He was twice married; by his first wife he had a son Richard (1773-1833), the famous book-collector, whose library over-ran eight houses and contained over 150,000 volumes; by his second marriage in 1783 he had two sons and a daughter, the eldest of whom was Reginald, the future Bishop of Calcutta.

In 1800 young Reginald, who showed remarkable promise, was entered at Brasenose, his father's college, and there began a very distinguished university career. In his very first year he carried off the University prize for Latin hexameters with his *Carmen Seculare* (The Song of the Century), a poem celebrating the commencement of the new century. In 1803 he secured the Newdigate by his poem of *Palestine*. Sir Walter Scott was breakfasting with young Heber before the poem was to be recited in the University theatre and the young author read it to him. It is said that Scott praised the verses on Solomon's Temple but observed that he had failed to note the interesting and characteristic fact that no tools had been used in building it, whereupon Heber after a few minutes'

reflection came out with the now famous lines :—

No hammer fell, no ponderous axes rung ;
Like some tall palm the mystic fabric sprung.
Majestic silence !

The poem was received with extraordinary enthusiasm ; it was printed in 1807 and subsequently reprinted several times and was pronounced the best prize poem the University had produced.

In 1805 he gained the prize for the best English Essay on the subject of ' The Sense of Honour ' and in the same year was elected to a Fellowship at All Souls' College. Soon after he went abroad and made a long tour through Germany, Russia and the Crimea. On his return from his travels, he received Holy Orders and was presented to the family living of Hodnet which since his father's death in 1804 had been reserved for him. About this time he married Amelia, the daughter of Dr. Shipley, the Dean of St. Asaph. He entered on his duties as a parish priest with real zeal, energy and earnestness, building and attending to schools for the education of the poor and, by his personal influence, endeavouring to improve the tone and morals of the souls committed to his care. In 1815 he was appointed Bampton Lecturer at Oxford on the " Personality and Office of the Comforter." In 1822 he wrote a Life of Jeremy Taylor, the famous divine, and towards the close of the same year, through the instrumentality of his friend, The Right Honourable Charles Watkin Williams Wynn, M.P., President of the Board of Commissioners for the Affairs of India, he was offered the vacant see of Calcutta which after much hesitation he accepted. He sailed from England on board the *Thomas Grenville*, commanded by Captain Manning, on the 16th of June, 1823 and arrived in Fort William, Calcutta, on the evening of the 10th of October.

The whole of India then formed one huge diocese

with an archdeaconry at each of the three provincial capitals, Calcutta, Madras and Bombay. The same tireless energy and infectious enthusiasm which he had displayed in his ministry at Hodnet he brought to bear upon the discharge of his exalted office in India. Within a year of his arrival in India he planned the visitation of his extensive diocese undeterred by the immense distances that would have to be traversed in trying climates and unfamiliar environments. No thought of his own convenience or comfort stood in the way of his travelling, by way of Dacca, Benares, Lucknow, from Calcutta to Almora in the Himalayas, thence to Delhi, Agra and Bombay, and finally to Ceylon, returning to Calcutta after an absence of almost sixteen months in October, 1825. On the 30th January, 1826 he again left Calcutta for the last time on a visitation of Madras and the South of India. After visiting Madras and the other stations he arrived at Trichinopoly on Saturday the 1st of April. On the third, he held a confirmation service at the Mission Church, in the Fort, at the close of which, he returned to the residence of Mr. Bird, the Circuit Judge, whose guest he was, and shortly afterwards was found dead in his bath, the victim of an apoplectic fit. He was buried on the north side of the altar of St. John's Church, Trichinopoly. A statue of him, by Chantrey, was erected at Calcutta.

Heber combined great accomplishments and culture, lively wit, suavity and charm of manner, with deep piety, devotion to duty, and a feeling heart for the troubles and sufferings of the poor and the helpless, as is evidenced by his writings.

Of his poetical works—a collected volume of his verse was for the first time offered to the public in 1841—besides the two very touching poems, *If thou wert by my side, my love*! and *An Evening Walk in Bengal* included in the *Narrative of a Journey*

through the Upper Provinces of India, which will be found in this volume, only the hymns are read and remembered. In fact, Heber's fame rests mainly on his hymns which rank among the best in the English language. Some like *Brightest and Best of the Sons of the Morning, By Cool Siloam's Shady Rill, God that madest Earth and Heaven, The Sound of War, in Earth and Air,* are deservedly popular and are sung in every English Church. They are distinguished by pathos and soaring aspiration and have moved the hearts and soothed the sorrows of thousands.

Of his prose writings the only one that claims attention and close study is his *Narrative of a Journey through the Upper Provinces of India from Calcutta to Bombay* 1824-1825. *The Narrative of a Journey,* which was first published in 1828, was written in the form of a diary, and is mainly made up of his correspondence with his wife who was unable to accompany him in his tours; the unreserved confidence with which it was written makes it all the more valuable as a trustworthy picture of the India of a hundred years ago drawn by one whose learning, experience of the world, integrity of views and dedication to the work which had brought him to India, did not outweigh his deep-seated and unostentatious sympathy for the people of the country. When the *Narrative* was first published it was pronounced by the *Quarterly Review* to be " one of the most delightful books in the English Language " and Lord Jeffrey, the prince of critics, praised it even more enthusiastically in the *Edinburgh Review.* " This is, " he wrote," another book to be proud of......Bishop Heber surveys everything with the vigilance and delight of a cultivated and most active intellect, with the eye of an artist, an antiquary and a naturalist......Independently of its moral attraction, we are induced to think it, on the whole, the most instructive and important publication that has ever

been given to the world on the actual state and condition of our Indian Empire."

Much water has flowed down the Ganges since those spacious times when the Bishop, who had yet to become acquainted with the forms and parade of the East, accompanied, to his great astonishment, by a small army of attendants and servants, set out on his Visitation,—now sailing on a sixteen-oared pinnace, now seated on a richly caparisoned elephant, now riding his favourite Arab, and, now carried on the shoulders of porters in a palanquin or a sedan chair.

It is true that the history of the last hundred years has its own place and importance in an account of the British connection with India. When Heber arrived in India in 1824 the foundations of the British Indian Empire, which had been laid half a century earlier were being set, and who will venture to deny that this period of consolidation has an interest of its own. The India which Heber saw—its peoples, their customs, their social conditions, their modes of travelling and transport, their arms, in a word, the life of the common people—was very little removed from the India of a much earlier day. The transformation, which the wizardry of a Watt, a Stephenson, a Morse, an Arkwright, was to bring about over this ancient land in locomotion and other means of communication and improved methods of production, was yet to come, and the new spirit and temper which was to arise in the wake of these new inventions, and which was to leaven the social, political and economic ideals of the country, had yet to make its appearance.

Much has changed in India, but much remains the same. The social and political India, which has known changes of rulers and vicissitudes of fortune through the ages, has to all outward appearance during the last century undergone great changes in temper and spirit;

but if one has only the patience and the will to study her true inwardness he will not take long to find that in her heart there is the same glowing warmth and the same quick pulsations which the sympathetic eye of a Heber could detect a hundred years ago.

Heber's *Narrative* is not merely a source book for the historian of the past; it is even more a fountain of knowledge and inspiration to the present-day student of Indian affairs whether European or Indian. In it he will find an account of the places through which the Bishop toured, their systems of administration, the economic condition of the peasantry, the life of the Indian rulers and the pomp and ceremonial of their courts, folk-lore, description of methods of travel and transport, of interesting and rare specimens of flora and fauna, of monuments of antiquity, natural scenery, and reflections on the social, communal, political and agricultural problems of the country—in fact, every subject of interest to the student of history, natural sciences and anthropology—given with a simplicity and perspicuity, ease and grace, good taste and fairness, which one with the cultivated intellect, the trained eye, the generous sympathy, the quiet humour, and the moral elevation of a Heber alone could give.

The Bishop's *Narrative* takes us through Calcutta, Dacca, Benares, Allahabad, Cawnpore, Lucknow, Meerut, Delhi, Agra, Jaipur, Ajmere, Baroda, Surat, Bombay, Elephanta, Karla, Poona and Madras—precisely those places which the tourists of to-day delight so much in visiting.

A narrative of this kind ought obviously to have its lure and fascination for the Indian school-boy, who would naturally like to have an insight into the life and condition of his countrymen a century ago. He will find much in it that ought to prove both useful and delightful. First of all, it will help him to learn the English names of many a plant and flower and

animal of his own country, and it will teach him to describe or relate incidents that come under his every-day experience and observation in language at once simple, conversational and effective. The plain and yet elegant diction of the Bishop would be no un-worthy model for any school-boy to follow, and least of all for the Indian whose excessive love of ornament whether in speech or writing is a failing too well-known. The perusal of such a narrative should help to enlarge the student's vision, and train him to habits of observation. It should also unfold to him most interesting facts in the history of his own country and the Bishop's running comments on these should pro-vide him with a cultured criterion by which to judge them.

The *Narrative* from which this abridgement is made is in two quarto volumes aggregating about seven hundred printed pages, if we include the *Account of a Journey to Madras and the Southern Provinces, 1826*. Mrs. Heber when she published her husband's *Journal* did so that its readers may be made acquainted with the nature and the extent of the duties performed by the Bishop during the short time he presided over the Indian Church. But the changes of time and sentiment and taste would scarcely make this parti-cular feature of the *Journal* as delightful to-day as then; in the attempt, therefore, to get the literary gallon into a quart pot, care has been taken to preserve only such of the liquor as was thought worth keeping, and in doing so, we have been at special pains to see that its distinctive bouquet and colour has not in any way suffered. The Bishop's itinerary has not been disturbed, and his quaint and old-world orthography of names of persons has been left intact. Notes have been provided to clear up obscure words, situations or allusions, and, in some cases, dates of events and per-sons have been furnished in order to help the reckoning

of time. A number of illustrations are inserted to help the reader visualise descriptions of places, scenes and incidents which it would be almost impossible to picture to-day in their former setting without such an aid. Most of them are reproduced from sketches made by Bishop Heber during his *Journey*, and the few that are not his are borrowed from the work of contemporary artists.

CHAPTER I.

Arrival in Calcutta.

Heber left England to take charge of the vacant see of Calcutta on the 16th June, 1823 on board the *Thomas Grenville*. The account of his voyage to India along the Cape route is contained in his *Journal of a Voyage to India* which forms a kind of preamble to the *Narrative of his Journey through India* and is not included here. The voyage to Calcutta occupied nearly four months. On the 3rd of October the *Thomas Grenville* was safely anchored in Saugor roads. On the next day she went up to Diamond Harbour. On the evening of the 6th, Heber went on board a yacht, elegantly and comfortably fitted up, which sailed from Diamond Harbour on the 7th, halting a few miles short of Fulta that very night. On the 10th, he set out for Calcutta in a 'bholiah', a large row boat, as it was found very difficult for the yacht to stem the force of the Hooghly's current. This is the point from which our narrative begins.

October 10th (1823).—At 2 o'clock this afternoon we set out for Calcutta and had a very delightful and interesting passage up the river, partly with sails, and partly with oars. The country as we drew nearer the capital, advanced in population; and the river was filled with vessels of every description. Extensive plantations of sugar-cane, and numerous cottages, appeared among the groves of cocoanut and other fruit trees, which covered the greater part of the shore; a few cows were tethered on the banks, and some large brick-fields with sheds, and here and there a white staring European house, with plantations and shrubberies, gave a notice of our approach to a European capital. At a distance of about nine miles from the place where we had left the yacht, we landed among some tall bamboos and walked about a quarter of a mile to the front of a very dingy, deserted looking house near some powder mills; here we found carriages waiting for us drawn by small horses with switch tails, and driven by postilions with whiskers, turbans, bare

legs and arms, and blue jackets with tawdry yellow lace. A "saees" or groom ran by the side of each horse, and behind one of them were two decent looking men with long beards and white cotton dresses, who introduced themselves as my Peons or Hurkarus; their badges were a short mace or club of silver, of a crooked form, and terminating in a tiger's head and a long silver stick with a knob at the head.

We set out at a round trot; the saeeses keeping their place very nimbly on each side of us, though on foot, along a raised, broadish, but bad road, with deep ditches of stagnant water on each side, beyond which stretched out an apparently interminable wood of fruit trees, interspersed with cottages: some seemed to be shops, being entirely open with verandahs, and all chiefly made up of mats and twisted bamboos. The crowd of people was considerable and kept up something like the appearance of a fair along the whole line of road. Many were in bullock carts, others driving loaded bullocks before them, a few had wretched ponies, which, as well as the bullocks, bore too many and indubitable marks of neglect and hard treatment.

Few women were seen; those who appeared had somewhat more clothing than the men,—a coarse white veil, or "chuddah," thrown over their heads without hiding their faces, their arms bare, and ornamented with large silver "bangles" or bracelets. The shops contained a few iron tools hanging up, some slips of coarse coloured cotton, plantains hanging in bunches, while the ground was covered with earthen vessels, and a display of rice and some kind of pulse heaped up on sheets, in the midst of which smoking a sort of rude hookah, made of a short pipe and a cocoanut shell, the trader was squatted on the ground.

By degrees we began to see dingy brick buildings of more pretensions to architecture, but far more ugly than the rudest bamboo hut,—the abodes of Hindus or Mussulmans of the middle class, flat roofed, with

narrow casement windows, and enclosed by a brick wall, which prevented all curious eyes from prying into their domestic economy. These were soon after mingled with the large and handsome edifices of Garden Reach, each standing by itself in a little woody lawn and consisting of one or more stories, with a Grecian verandah along their whole length of front. As we entered Kidderpore, European carriages were seen, and our eyes were met by a police officer, standing sentry in the corner of the street, nearly naked, but armed with a sabre and shield—a pagoda or two, —a greater variety of articles in the shops,—a great crowd in the streets,—and a considerable number of carriages, each drawn by two horses.

From Kidderpore we passed by a mean wooden bridge over a muddy creek, which brought us to an extensive open plain like a race course, at the extremity of which we saw Calcutta, its white houses glittering through the twilight, which was now beginning to close in. Over this plain we drove to the fort, where Lord Amherst had assigned the old government house for our temporary residence. We at length alighted at the door of our temporary abode, a large and a very handsome building in the centre of the fort, and of the vast square formed by its barracks and other buildings. We found at the door two sentries and were received by a long train of servants in cotton dresses and turbans; one of them with a long silver stick, and another with a short mace, answering to those of the Peons who had received us at the landing place.

The house consisted of a lofty and well-proportioned hall, 40 feet by 25, a drawing room of the same length and six or seven rooms all on the same floor, one of which served as a chapel, the lower story being chiefly occupied as offices or lobbies. All these rooms were lofty with many doors and windows on every side; the floors of plaster, covered with mats, the

ceilings of bricks, plastered also, flat and supported by massive beams, which were visible from the rooms below; but being painted neatly had not at all a bad effect. Punkhas, large frames of light wood covered with white cotton, hung from the ceilings of the principal apartments; to which cords were fastened, which were drawn backwards and forwards by one or more servants so as to agitate and cool the air agreeably. The walls were white and unadorned, except with a number of glass lamps filled with cocoanut oil, and furniture, though sufficient for the climate, was scanty in comparison with that of an English house. All our new servants were paraded before us under their respective names of Chobdars, Sotaburdars, Khansaman, Khitmutgars, Sirdar Bearer and Bearers, with many others.

CHAPTER II.

Calcutta and its Environs.

October 11th.—In the morning as the day broke, we were much struck by the singular spectacle before us. Besides the usual apparatus of a place of arms, the walks, roofs and ramparts swarmed with gigantic birds, the "hurgila"; from "hur," a bone, and "gilana," to swallow, larger than the largest turkey, and twice as tall as the heron, which in some respects they much resemble, except that they have a large blue and red pouch under the lower bill, in which we were told they keep such food as they cannot eat at the moment. These birds share with the jackals, the post of scavenger, but unlike them, instead of flying mankind and daylight, lounge about with perfect fearlessness all day long, and almost jostle us from our paths. We walked sometime round the square, and were amused to see our little girl, walking with her nurse, in great delight at the animals round her, but rather encumbered with the number of servants who had attached themselves to her. For her especial service a bearer, a khitmutgar, a hurkaru, and a cook, were appointed, and there were, besides the two former, one of the silver sticks with her, and another bearer with a monstrous umbrella on a long bamboo pole which he held over her head, in a manner represented on Chinese screens; my wife soon reduced her nursery establishment,—but we afterwards found that it is the custom in Calcutta to go to great expense in the equipage of children.

The approach to the city from the fort is striking; we crossed a large green plain, having on the left the Hooghly with its forests of masts and sails seen through the stems of a double row of trees. On the right-hand is the district called Chowringhee,

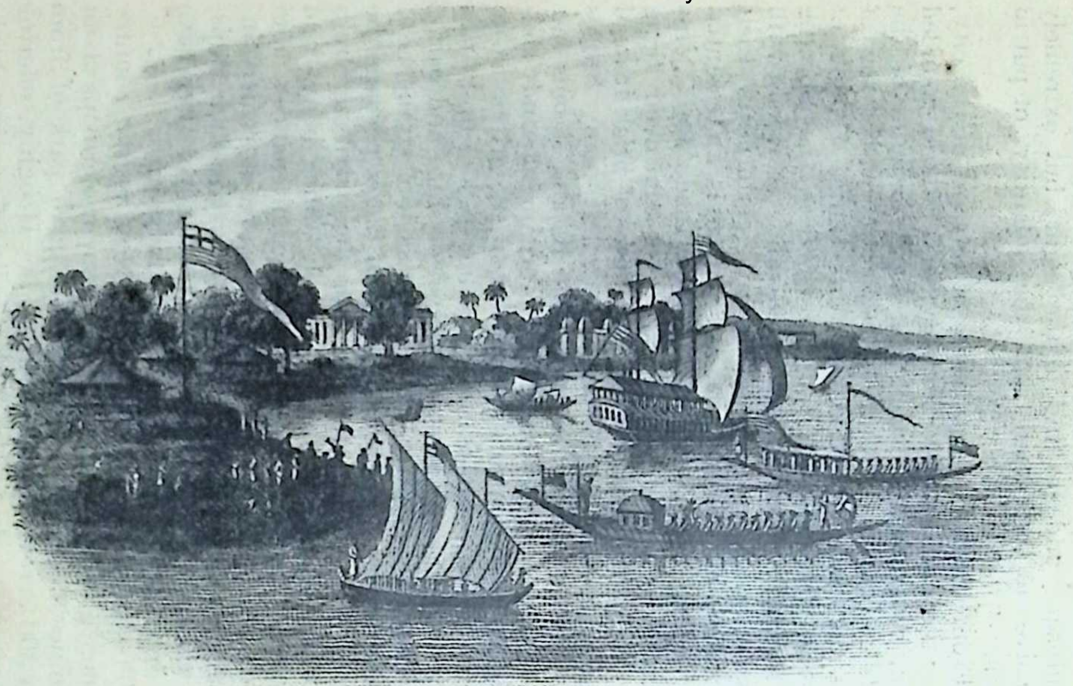
lately a mere scattered suburb, but now almost as closely built as, and very little less extensive than Calcutta. In front was the Esplanade, containing the Town-hall, the Government-house and many handsome private dwellings. Behind the Esplanade, however, are only Tank-square and some other streets occupied by Europeans,—the Dharamtala and Cossitollah are pretty equally divided between the different nations; and all the west of Calcutta is a vast town, composed of narrow crooked streets, brick bazars, bamboo huts, and here and there the immense convent-like mansions of some of the more wealthy "Baboos" (the name of the Hindoo gentleman in Bengal answering to our Esquire) or Indian merchants and bankers. The Town-hall has no other merit than size, but the Government-house has narrowly missed being a noble structure; it consists of two semi-circular galleries placed back to back, uniting in the centre in a large hall and connecting four splendid suites of apartments. Its columns are, however, in a paltry style, and instead of having, as it might have had, two noble stories and a basement, it has three stories, all too low, and is too much pierced with windows on every side. I was here introduced to Lord Amherst; and afterwards went to the Cathedral where I was installed.

Calcutta stands on an almost perfect level of alluvial and marshy ground, which a century ago was covered with jungle and stagnant pools and which still almost everywhere betrays its unsoundness by the cracks conspicuous in the best houses. To the East, at the distance of four miles and a half, is a large but shallow lagoon of salt water being the termination of the Sunderbunds. Between the salt lake and the city, the space is filled by gardens, fruit trees and the dwellings of the people, some of them of considerable size, but mostly wretched huts, all clustered in irregular groups round large square tanks, and con-

nected by narrow winding, unpaved streets and lanes, amid tufts of bamboos, cocoa-trees and plantains, picturesque and striking to the sight, but extremely offensive to the smell from the quantity of putrid water.

From the north-west angle of the fort of the city, along the banks of the Hooghly, is a walk of pounded brick, covered with sand, the usual material of the roads and streets in and near Calcutta, with a row of trees on each side, and about its centre a flight of steps to descend to the river, which in the morning a little after sun-rise, are generally crowded with persons, washing themselves and performing their devotions, of which, indeed, ablution is an essential and leading part. Where the esplanade walk joins Calcutta, a very handsome quay is continued along the side of the river. It is unhappily of brick instead of granite, and is yet unfinished, but many houses and public buildings are rising on it, and it bids fair to be a very great additional ornament and convenience to Calcutta. Vessels of all descriptions, to the burden of 600 tons, may lie almost close up to this quay, and there is always a crowd of ships and barks, as well as a very interesting assemblage of strangers of all sorts and nations to be seen. Of these, perhaps the Arabs, who are numerous, are the most striking, from their comparative fairness, their fine bony and muscular figures, their noble countenances and picturesque dress. They are said to be extremely intelligent, bold, and active, but very dirty in their ships, and excessively vain and insolent whenever they have the opportunity of being so with impunity.

The governor-general has a very pretty country residence at Barrackpore, a cantonment of troops about 16 miles north of Calcutta, in a small park of from 2 to 300 acres, on the banks of the Hooghly, offering as beautiful a display of turf, tree and flowering shrub, as any scene in the world can produce. At Barrackpore



RIVER-CRAFT ON THE HOOGHLY (BARRACKPORE).

for the first time I mounted an elephant, the motion of which I thought far from disagreeable, though very different from that of a horse. As the animal moves both feet on the same side at once, the sensation is like that of being carried on a man's shoulders. A full grown elephant carries two persons in the "howdah," besides the "mohout" or driver, who sits on his neck, and a servant on the crupper behind with an umbrella. At Calcutta, or within five miles of it, no elephants are allowed, on account of the frequent accidents which they occasion by frightening horses. Those at Barrackpore were larger animals than I had expected to see, two of them were at least ten feet high. That which Lord Amherst rode, and on which I accompanied him, was a very noble fellow, dressed up in splendid trappings which were a present from the King of Oudh, and ornamented all over with fish embroidered in gold, a device which is here considered a badge of royalty. I was amused by one peculiarity, which I had never before heard of. While the elephant is going on, a man walks by his side, telling him where to tread, bidding him "take care," —"step out," warning him that the road is rough, slippery, etc; all of which the animal is supposed to understand, and take his measures accordingly. The mohout says nothing but guides him by pressing his legs to his neck, on the side he wishes him to tour, urging him forwards with the point of a formidable goad, and stopping him by a blow on the forehead with the butt end of the same instrument. The command these men have over their elephants is well-known, and a circumstance lately occurred of one of them making a sign to his beast, which was instantly obeyed, to kill a woman who had said something to offend him. The man was executed before our arrival.

November 20th.—We went to see the Botanical Garden with Lady Amherst. The Botanical garden is a very beautiful and well-managed institution, en-

riched, besides the noblest trees and most beautiful plants of India, with a vast collection of exotics, chiefly collected in Nepal, Penang, Sumatra and Java, and increased by contributions from the Cape, Brazil and many different parts of Africa and America, as well as Australasia, and the South Sea Islands. It is not only a curious, but a picturesque and most beautiful scene and more perfectly answers Milton's idea of Paradise, except that it is on a dead flat instead of a hill, than anything which I ever saw. Among the exotics I noticed the nut-meg tree, a pretty tree, something like a myrtle, with a beautiful peach-like blossom, but too delicate even for the winter in Bengal, and therefore placed in the most sheltered situation, and carefully matted round. The sago-palm is a tree of great singularity and beauty, and in a grove or avenue produces an effect of striking solemnity, not unlike that of Gothic architecture. There were some splendid South American creepers, some plantains from the Malayan Archipelego, of vast size and great beauty, and what excited a melancholy kind of interest, a little wretched oak, kept alive with difficulty under a sky and in a temperature so perpetually stimulating, which allowed it no repose, or time to shed its leaves and recruit its powers by hibernation. Of the enormous size of the *Adansonia*, a tree from the neighbourhood of Gambia and Senegal, I had heard much; the elephant of the vegetable creation! I was however disappointed. The tree is doubtless wonderful, and the rapidity of its growth is still more wonderful than its bulk; but it is neither particularly tall nor stately. Its bulk consists in an enormous enlargement of its circumference immediately above the roots, and for a comparatively small height up its stem, which rather resembles that disease of the leg which bears the elephant's name than tallies with his majestic and well proportioned, though somewhat unwieldy stature.

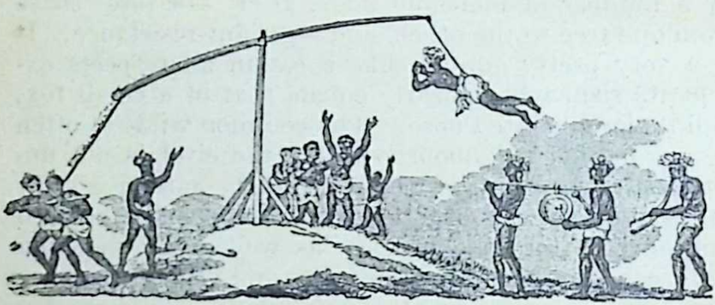
January 21st (1824).—We had this morning an op-

portunity of hearing the remarkable phenomenon, not uncommon in the Ganges, called the Bore, or rush of the spring-tide up the river, with a great elevation of wave and tremendous noise and rapidity. The sound resembled that of a steam-boat, but was infinitely louder. We were awakened by it, but before I could get out, it had either passed, or else, as it always runs close to one or other of the sides of the river, the high crumbling bank prevented my seeing it. Nothing at least was visible but the water shining beautifully bright under a full moon in a cloudless sky, though the noise continued to be audible for some time longer.

A very beautiful civet cat was caught this morning in one of the walks of the garden, and was overpowered by a number of men and dogs, after a severe chase from one tree to the other, and a gallant resistance. It is a very pretty animal, like a cat in all respects except its size, which nearly equals that of a small fox, and its long pointed nose. The common wild cat often occurs in this neighbourhood and the civet is not unfrequent. During the fruit season, the garden is sadly pillaged by swarms of monkeys, which then make their appearance from the jungles, as well as by the huge bats, which entirely live on fruits and vegetables, their vampire habits being utterly fabulous. Though they then abound, not one is now to be seen : probably they sleep during the cool weather.

April 9th.—The Hindu festival of "Churruck Poojah" commenced to-day of which I shall give a few particulars. The crowd on the Maidan was great, and very picturesque. The music consisted chiefly of large drums ornamented with plumes of black feathers, which rose considerably higher than the heads of persons who played on them; large crooked trumpets and small gongs suspended from a bamboo which rested on the shoulders of two men, the last of whom played on it with a large thick and heavy drum-stick or cudgel. All the persons who walked in the

procession, and a large majority of the spectators had their faces, bodies, and white cotton clothes daubed all over with vermilion, the latter to a degree which gave them the appearance of being actually dyed rose-colour. They were also crowned with splendid garlands of flowers, with girdles and baldrics of the same. Many trophies and pageants of different kinds were paraded up and down, on stages drawn by horses, or bullocks. Some were mythological, others were imitations of different European figures, soldiers, ships etc., and in particular there was one very large model of a steam boat. The devotees went about with small spears through their tongues and



THE SWINGING FESTIVAL THE ("CHURRUCK POOJAH.")

arms and still more with hot irons pressed against their sides. All were naked to the waist, covered with flowers, and plentifully raddled with vermilion, while their long, black, wet hair hung down their backs almost to their loins. From time to time as they passed us, they laboured to seem to dance, but in general their step was slow, their countenances expressive of resigned and patient suffering, and there was no appearance, that I saw, of anything like frenzy or intoxication. The peaceableness of the multitude was also as remarkable as its number; no troops were visible,

except the two sentries, who at all times keep guard on two large tanks in the Maidan; no police except the usual "Chokeydar," or watch-man at his post near Alipore Bridge, yet nothing like quarrelling or rioting occurred and very little scolding. A similar crowd in England would have shown three boxing-matches in half an hour, and in Italy there would have been half a dozen assassinations before night.

June 10th.—During the greater part of last month the weather was intensely hot, though a temporary relief was afforded by a few north-westers, accompanied by heavy showers, thunder and lightning. These storms were some of them very awful at the time but as they increased in frequency their fury abated. The change these storms produced, both on the animal and vegetable creation, is great. The grass and trees, which always indeed retained a verdure far beyond what I could have expected, have assumed a richer luxuriance. A fresh crop of flowers has appeared on many of the trees and shrubs, the mangoes and other fruits have increased to treble and quadruple the bulk which the first specimens exhibited, the starved cattle are seen everywhere greedily devouring the young grass which young as it is, is already up to their knees; the gigantic cranes, most of whom disappeared during the drought, have winged their way back from the Sunderbunds (their summer retreats); the white and red paddy birds are fluttering all over the Maidan; and the gardens, fields and ditches swarm with the largest and noisiest frogs I ever saw or heard. One of these frogs I saw, about as large, I think, as a good sized gosling, and very beautiful, being green speckled with black, and almost transparent. Some of the lizards (also green) are very beautiful, but they are less abundant now than they were during the hot season. I have as yet seen in Calcutta neither snake, scorpion, nor centipede, nor any insect more formidable than a long thin starveling sort of hornet, or rather wasp, which has

now disappeared. Of the fruits which this season offers, the finest are leechees and mangoes, the first is really very fine, being a sort of plum. The second is a noble fruit in point of size, being as large as a man's two fists; its flavour is not unlike an apricot, more or less smeared with turpentine.

CHAPTER III.

The Journey to Dacca.

June 15th.—This morning I left Calcutta for my Visitation through the Upper Provinces. I embarked on board a fine sixteen-oared pinnace for Dacca which was to be the first station of my Visitation. After about two hours squabbling with the owner and navigators of the vessel, we got under weigh with a fine south breeze and flood-tide. A Bengalee boat is the simplest and rudest of all possible structures. It is decked over, throughout its whole length, with bamboo; and on this is erected a low light fabric of bamboo and straw, exactly like a small cottage without a chimney. This is the cabin, baggage room, etc.; here the passengers sit and sleep, and here if it be intended for a cooking boat, are one or two small ranges of brick-work, adapted for dressing victuals with charcoal. As the roof of this apartment is by far too fragile for men to stand or sit on, and as the apartment itself takes up nearly two-thirds of the vessel, upright bamboos are fixed by its side, which support a grating of the same material immediately above the roof, on which at the height probably of six or eight feet above the surface of the water, the boatmen sit or stand to work the vessel. They have for oars, long bamboos, with circular boards at the end, a longer one of the same sort to steer with, a long rough bamboo for a mast, and one or sometimes two sails of a square form, (or rather broader above than below) of very coarse and flimsy canvas. Nothing can seem more clumsy or dangerous than these boats. Dangerous, I believe, they are, but with a fair wind they sail over the water merrily. The breeze this morning carried us along at a good rate, yet our English-rigged brig could do no more than keep up

with the cooking boat. Besides the saving of time which my journey to Dacca by this course will occasion, I am not sorry to go through a part of the country which I am told not many Europeans traverse, and where there are no stations or other usual places of intercourse between them and the people of the country. We set sail about half past one, and continued our course along the new channel till evening. We found it flowing with a gentle and equable stream through fields cultivated to a considerable extent with indigo. Several porpoises were playing round the vessel and a good many fishermen came up to offer their wares for sale. We continued our course through a country more bare of trees and more abundant in pasture than those parts of Bengal which I had yet seen till half-past five in the evening, when the men heartily tired begged leave to halt for the night at a place called Ranaghat.

The high crumbling bank of the river is full of small holes containing the nests of the mynas, and I saw a field of what I took for millet, which I did not know was a product of India. Our boat-men who had been in and out of the water like any amphibious creatures, sometimes rowing, sometimes pushing, sometimes dragging our bark along the narrow and winding channel, displaying great spirit, cheerfulness, and activity, were seated on the bank dressing for supper the fish which they had bought; while apart at cautious distance our Hindoo servants were preparing a more fragrant repast of rice, curry and pine-apples, which cost exactly a pice a piece. Of the small fish a pice will buy two large handfuls, as much as a man can well keep in his grasp. The fires of these different messes were very picturesque, and the more so, as a little further down, the crews of the cooking and baggage boats had each their little bivouac.

June 18th.—About half past five we brought to for the night, at a place which our crew called Sibnibash.

We landed with the intention of walking to some pagodas, whose high angular domes were seen above the trees of a thick wood, at some small distance; which wood however, as we approached it, we found to be full of ruins, apparently of an interesting description. As we advanced along the shore, the appearance of the ruins in the jungle became more unequivocal; and two very fine intelligent boys whom we met told me, in answer to my enquiries, that the place was really Sibnibash,—that it was very large and very old, and that there were good paths through the ruins. These boys were naked, all but their waist cloths, like the other peasants; they had, however, the Brahminical string over their shoulders. One of us who as well as myself was much struck by their manner, pleasing countenances, and comparatively fair complexions, observed that the Brahmins seemed really to maintain a certain degree of superiority of intellect over the unprivileged classes. After a few questions, they whispered to each other, and ran towards the jungle, leaving us to pursue our track, which was narrow and winding, through masses of brick-work and earthen mounds, with many tamarind and peepul trees, intermixed with thickets of cactus, bamboo, and a thorny plant a little like the acacia. We found four pagodas, not large, but of good architecture, and very picturesque, so that I much regretted the having left my sketch-book on board, and the more so because it was now too late to get it before dusk. The sight of one of the peons who followed me, though without orders, with his silver mace, procured us much respect from the Brahmins and villagers, and the former were urgent to show us their temples. The first which we visited was evidently the most modern, being as the officiating Brahmin told us, only fifty-seven years old. In England we should have thought it at least two hundred: but in this climate a building soon assumes, without constant care, all the

venerable tokens of antiquity. It was very clean, however, and of good architecture, a square tower surmounted by a pyramidal roof, with a high cloister of pointed arches surrounding it externally to within ten feet of the springing of the vault. The cloister was also vaulted, so that as the Brahmin made me observe with visible pride, the whole roof was "pucka" or brick and "belathee" or foreign. A very handsome gothic arch, with an arabesque border, opened on the south side and showed within the statue of Rama seated on a lotus, and his wife, the earth-born Seeta, beside him. From thence we went to two of the other temples which were both octagonal, with domes not unlike those of glass-houses. They were both dedicated to Siva and contained nothing but the symbol of the deity of black marble. On paying my fee to the Brahmins who kept these shrines, I was surprised to find that they would not receive it immediately from my hands, but that they requested me first to lay it down on the threshold. I thought it right to explain that I meant it for them and in return for their civility, but they answered that they could not receive anything except from their own caste, unless it were thus laid before them. I therefore, of course, complied though a little surprised at a delicacy of which I had found no symptom in those Brahmins whom I had previously met with. Meantime the priest of Rama who had received his fee before, and was well satisfied, came up with several of the villagers to ask if I would see the Raja's palace. On my assenting, they led us to a really noble gothic gateway, overgrown with beautiful broad-leaved ivy, but in good preservation. Within this, which had apparently been the entrance into the city, extended a broken but still stately avenue of tall trees, and on either side a wilderness of ruined buildings, overgrown with trees and brushwood. I asked who had destroyed the place, and was told Seraiah Dowla, an answer which (as it was evidently

a Hindoo ruin) fortunately suggested to me the name of the Raja Kissen Chund. On asking whether this had been his residence, one of the peasants answered in the affirmative, adding that the Raja's grand-children yet lived hard by. By this I supposed he meant somewhere in the neighbourhood, since nothing here promised shelter to any beings but wild beasts, and as I went along I could not help looking carefully before me, and thinking of Thalaba in the ruins of Babylon;

"Cautiously he trode and felt
The dangerous ground before him with his bow;
* * * * * *
The adder, at the noise alarmed,
Launched at th' intruding staff her arrowy tongue."

Our guide meantime turned short to the right and led us into what were evidently the ruins of a very extensive palace. It had towers and also long and striking cloisters of gothic arches, but all overgrown with ivy and jungle, roofless and desolate. Here, however in a court, whose gateway had still its old folding doors on their hinges, the two boys whom we had seen on the beach came forward to meet us, were announced to us as the great grandsons of Raja Kissen Chund, and invited us very courteously in Persian, to enter their father's dwelling. I looked round in exceeding surprise. Two or three cows were grazing among the ruins, and one was looking out from the top of a dilapidated turret, whither she had scrambled to browze on the ivy. The breech of a broken cannon, and a fragment of a mutilated inscription, lay on the grass, which was evidently only kept down by the grazing of cattle; and the jackals, whose yells began to be heard around us as the evening closed in, seemed the natural lords of the place. Of course, I expressed no astonishment, but said how much respect I felt for their family, of who ancient splendour I was well informed, and that I should be most happy to pay my compliments to the Raja, their father. They immediately led us up a short, steep, straight flight of steps, in the thickness

of the wall of one of the towers, and at the door of a little vaulted and unfurnished room we were received by the Raja Omichund, a fat shortish man, of about forty-five, of rather fair complexion, but with no other clothes than his waist cloth and Brahminical string, and only distinguished from his vassals by having his forehead marked over with alternate stripes of chalk, vermilion and gold leaf. The boys had evidently run home to inform him of our approach, and he had made some preparation to receive us in Durbar. His own Musnud was ready, a kind of mattress laid on the ground, on which with a very harmless ostentation, he had laid a few trinkets, a gold watch, betel-nut box, etc. Two old arm chairs were placed opposite for my friend and me. The young Rajas sat down at their father's right hand, and his naked domestics ranged themselves in a line behind him, with their hands respectfully folded. In strict conformity with court etiquette the conversation passed in Persian. I confess, I was moved by the apparent poverty of the representative of a house once very powerful, and paid him more attention than perhaps I might have done had his drawing room presented a more princely style. He was exceedingly pleased by my calling him " Maha-rajah " as if he were still a sovereign like his ancestors, and acknowledged the compliment with a smile, and a profound reverence. He seemed, however, much puzzled to make out my rank never having heard (he said) of any " Lord Sahib " except the Governor-General; he apologised very civilly for his ignorance, observing that he had not been for many years in Calcutta, and that very few Sahibs ever came that way. I told him that I was going to Dacca, Benares, Delhi and possibly Hurdwar; that I was to return in nine or ten months, and that should he visit Calcutta again, it would give me great pleasure if he would come to see me. He said he seldom stirred from home, but as he spoke his sons looked

at him with so much earnest and intelligible expression of countenance, that he added that "his boys would be delighted to see Calcutta and wait on me." After a short conversation of this kind, and some allusions on my part to his ancestors and their ancient wealth and splendour, which were well taken, we took leave, escorted to the gateway by our two young friends, and thence by a nearer way through the ruins to our pinnace by an elderly man who said he was the Raja's "Muktar" or chamberlain, and whose obsequious courtesy, high reverence for his master's family, and numerous apologies for the unprepared state in which we had found "the court," reminded one of old Caleb Balderstone.

We had not yet however done with our acquaintance. In about half an hour the Muktar returned, and announced that his master intended visiting me. I at first declined the honour, saying that we were travellers, that I was obliged to be off very early in the morning, and that I had no means of receiving him as I could wish to do. The old man, however, persisted, saying that his master would come immediately, and that "where there was friendship ceremony was unnecessary." However I made ready to receive them: but the Raja after all excused himself on account of the night air, and only sent his sons, who had by this time completely transformed themselves into eastern beaux, by the addition of white muslin dresses, and turbans of gold brocade. They brought us also a present of mangoes, sugar and pastry, and advanced with the usual nuzzur. They sat some time, occasionally answering me in Hindoostanee, but generally preferring Persian, of their acquirements in which they seemed proud, and they expressed some surprise I did not speak it. They were like most of the young Indians I have seen, very lively, gentlemanly, and intelligent, anxious to obtain information about Europe, and expressing repeatedly the pleasure they expected from a

visit to Calcutta. At length as a sign of their "ruksut" or dismissal, I poured some lavender water on their hands and handkerchiefs, apologising that I had no attar and saying that it was "belatee gulab" (foreign rose-water). They liked it to all appearance much, and we parted excellent friends.

June 24th.—We this day made a better progress, the river being deeper and wider, while the stream continued almost equally powerful. In the neighbourhood of the place where we halted for the night, which was chiefly cultivated with rice, with some patches of hemp, were two villages, to one of which we walked, and found it large, populous and beautifully embosomed in trees, some of them of a kind which I had not before met with. A large tree bearing a small and not ill-tasted fig, attracted my attention from the strange manner in which its fruit grew attached to the bark both of boughs and stems, like a gall-nut, oak-apple, or similar excrescence. Its name is Goolun. We met, during our walk to the village the brahmin of the place, a young and intelligent man, who very civilly not only answered our questions but turned back to accompany us in our walk. He said the name of the village was Titybania, that it, with a property round it, amounting to a rental of 14,000 rupees a year, belonged to a Hindoo family who were engaged in a law suit. That a muktar was named to receive the rents, and that, as he shrewdly observed, "The company get their taxes, the poor people their receipts as usual, and all things go on as before, except the two brothers, who are rightly served for quarrelling." I asked if indigo was cultivated; he said no, and that probably the soil might be too clayey for it, but added, "The indigo is a fine thing to put money into the purse of the baboo, but we poor people do not want to see it. It raises the price of rice, and the rent of land." The rent of indigo ground he said, was above twelve annas the begah. This is far less than in the neighbourhood of

Calcutta, but the place is certainly very sequestered. No tigers, he said, are ever seen here. We passed by some Mussulman cottages distinguished by the poultry which were seen round them, and a very small, but new and neat Hindoo cottage, before whose door its owners were busy preparing a small garden, and a short distance from which a young tree was planted on a hillock of turf, carefully surrounded with thorns, woven into a sort of dead-hedge, with much care and neatness. A handsome young woman adorned with unusual gaiety of silver anklets, went into the house, and the owner himself was a young man, so that probably the banian was a votive offering on the occasion of their marriage, or the birth of their first child. At a small distance, and on the brink of the river, was a little wretched hut of straw and reeds, removed from all other dwellings, with a long bamboo and a small rugged flag, stuck into the ground, on each side of its front. It was, the brahmin said, the tomb of a Mussulman holy man. While we were pressing on, several other villagers collected round us. Some of them seemed greatly amused with our unusual figures and complexions, and our imperfect Hindoostanee, but there was not the least expression of shyness, nor any real incivility. Abdullah said it was quite amazing to see how familiar the common people had become with Englishmen during the last twenty years. He remembered the time when all people ran away from a white face, and the appearance of a single European soldier struck consternation into a village. "They used to them now," he said, "they know they no harm do." The country people in this neighbourhood seem contented and thriving, though of course their most flourishing condition would be reckoned deep poverty in England.

June 28th.—The river continues a noble one and the country bordering on it is now of a fertility and tranquil beauty, such as I never saw before. Beauty

it certainly has, though it has neither mountains nor waterfall nor rock, which all enter into our notion of beautiful scenery in England. But the broad river with a very rapid current, swarming with small picturesque canoes, and no less pictuersque fishermen, winding through fields of green corn, natural meadows covered with cattle, successive plantations of cotton, sugar and pawn, studded with villages and masts in every creek and angle, and backed continually with magnificent peepul, banian, bamboo, betel and cocoa-trees, afford a succession of pictures the most riant that I have seen. To add to our pleasure this day, we had a fine rattling breeze carrying us along against the stream, which it raised into a curl, at the rate of five miles an hour. We brought to at seven, near a large village called Tynybanya. The banks near the river were cultivated in alternate quillets with rice and cotton. Then followed long ridges of pawn which grows something like a kidney bean and is carefully covered above and on every side with branches of bamboo, forming a sort of hedge and roof, as high as a man's head. Pawn seems one of the most highly valued productions of India, if we judge either by the pains taken in its cultivation or the price which it bears. We are told that its retail price was sixty leaves for an anna, no contemptible rate in a country where all products of agricultural labour are so cheap, and where rice may be had at less than half an anna the seer, a weight of nearly two pounds. Yet the only use of pawn (which has a hottish spicy flavour) is to wrap up the betel-nut which the people delight in chewing, and for which I should have thought many other leaves would answer as well. I tried chewing the betel to-day, and thought it not unpleasant, at least I can easily believe that where it is fashionable, people may soon grow fond of it. The nut is cut into small squares and wrapped up in the leaf, together with some chunam. It is warm and pungent in the mouth, and

has the immediate effect of staining the tongue, mouth and lips, a fiery orange colour. The people here fancy it is good for the teeth, but they do not all take it. I see about half the crew without the stain on their lips, but I do not think the teeth of the others are better.

The betel is a beautiful tree, the tallest and slenderest of the palm kind, with a very smooth white bark. Nothing can be more graceful than its high slender pillars when backed by the dark shade of bamboos and other similar foliage. A noble grove of this kind succeeded to the pawn rows at our village this evening, embosoming the cottages, together with their little gardens, and their little green meadows and homesteads. We rambled among these till darkness warned us to return.

July 3rd.—The towers of Dacca were already in sight, at least the dandees could see them at the end of a reach of water, perhaps twelve miles in length, along which we sped merrily. As we drew nearer, I was surprised at the extent of the place, and the stateliness of the ruins, of which, indeed, the city seemed chiefly to consist. Besides some huge dark masses of castle and tower the original destination of which could not be mistaken, and which were now overgrown with ivy and peepul trees, as well as some old mosques and pagodas, of apparently the same date, there were some large and handsome buildings which at a distance bid fair to offer us a better reception, and towards which I, in the first instance, proposed to direct our course. The boatmen said, they did not think the "Sahib Log" lived in that part of the town, but were not sure, and the appearance of a spire, which. as it seemed to mark the site of the church, confirmed me in my resolution of bearing off to the left. As we approached, however, we found these buildings also, as ruinous as the rest, while the spire turned out to be a Hindoo obelisk. While we were approaching

the shore, at the distance of about half a mile from these desolate palaces, a sound struck my ear, as if from the water itself, on which we were riding, the most solemn and singular I can conceive. It was long, loud, deep, and tremulous, something between the bellowing of a bull and the blowing of a whale. "Oh," said Abdullah, "there are elephants bathing; Dacca much place for elephant." I looked immediately, and saw about twenty of these fine animals, with their heads and trunks just appearing above the water. Their bellowing it was which I had heard, and which the water conveyed to us with a finer effect than if we had been ashore.

Dacca is, as I supposed, merely the wreck of its ancient grandeur. Its trade is reduced to the sixtieth part of what it was, and all its splendid buildings, the castle of its founder, Shah Jehanguire, the noble mosque he built, the palaces of the ancient Nawabs, the factories and the churches of the Dutch, French and Portuguese nations are all sunk into ruin, and overgrown with jungle. The cotton produced in this district is mostly sent to England raw, and the manufactures of England are preferred by the people of Dacca themselves for their cheapness. The climate of Dacca is reckoned to be one of the mildest in India, the heat being always tempered by the vast rivers flowing near it.

July 6th.—The Nawab (of Dacca) called this morning according to his promise, accompanied by his eldest son. He is a good looking elderly man, of so fair a complexion as to prove the care with which the descendants of the Mussulman conquerors have kept up their northern blood. His hands, more particularly, are nearly as white as those of a European. He sat for a good while smoking his hookah, and conversing fluently enough in English, quoting some English books of history, and showing himself very tolerably acquainted with the events of the Spanish War. His son is a man of about 30, of a darker complexion, and

education more neglected, being unable to converse in English. The Nawab told us of a fine wild elephant, which his people were then in pursuit of, within a few miles of Dacca. He said that they did not often come so near. He cautioned me against going amongst the ruins, except on an elephant, since tigers sometimes, and snakes always, abounded there. I asked him about the antiquities of Dacca, which he said were not very old, the city itself being a comparatively recent Mussulman foundation. He was dressed in plain white muslin, with a small gold tassel attached to his turban. His son had a turban of purple silk, ribbed with gold, with some jewels in it. Both had splendid diamond rings. I took good care to call the father "His Highness" a distinction of which Mr. Master (Judge of Dacca) had warned me that he was jealous, and which he himself, I observed, was very careful always to pay him. At length pawn and attar of roses were brought to me, and I rose to give them to the visitors. The Nawab smiled and said, "What, has your Lordship learned our customs?" Our guests then rose and Mr. Master gave his arm to the Nawab to lead him downstairs. The staircase was lined with attendants with silver sticks, and the horse guards were round the carriage; this was evidently second-hand, having the arms of the former proprietor still on the panel, and the whole show was anything but splendid. The Company's sepoys were turned out to present arms, and the Nawab's own followers raised a singular shout of acclamation as he got into his carriage, reckoning up the titles of his family. "Lion of War"! "Prudent in Counsel!" "High and Mighty Prince"! etc., etc. I was, however, gratified throughout the scene by seeing the humane respect, deference and kindness, which in every word and action Mr. Master showed to this poor humbled potentate. It could not have been greater, or in better taste, had its object been an English prince of the blood.

CHAPTER IV.

ON THE WAY TO BHAGALPUR.

We arrived at Bogwangola between four and five, and stopped there for the night. I found the place very interesting, and even beautiful. A thorough Hindoo village, without either Europeans or Mussulmans, and a great part of the houses were sheds or booths for the accommodation of the "gomastas," (agents for supercargoes,) who come here to the great corn fairs, which are held, I believe, annually. They are scattered very prettily over a large green common, fenced off from the river by a high grassy mound, which forms an excellent dry walk, bordered with mango-trees, bamboos, and the date-palm, as well as some fine banians. The common was covered with children and cattle, a considerable number of boats were on the beach, different musical instruments were strumming, thumping, squealing, and rattling from some of the open sheds, and the whole place exhibited a cheerfulness, and, though it was not the time of the fair, an activity and bustle which were extremely interesting and pleasing. The houses were most of them very small, but neat, with their walls of mats, which, when new, always look well. One, in particular, which was of a more solid construction than the rest, and built round a little court, had a slip of garden surrounding its exterior, filled with flowering shrubs, and enclosed by a very neat bamboo railing. Others were open all round, and here two parties of the fakir musicians, whose strains I had heard, were playing, while in a house near one of them were some females, whose gaudy dress and forward manner seemed pretty clearly to mark their profession as the nach-girls of the place. After leaving the shore, I followed a very pretty glade, through what was almost

a jungle, or rather a woody pasture, though houses were still seen scattered at some distance. I found here, to my surprise, two armed men, the one with a short rusty spear, the other with a long antique eastern-shaped gun. On asking who they were, and what they were doing, they answered that they were "Burkandazes," (inferior police officers,) and had come into the wood for the sake of sporting. They were very civil, and showed me a dry and pretty, though circuitous road back to the pinnace again. This led me between some closes carefully fenced with bamboo, and planted with dwarf mulberry-trees, for the use of silk-worms. The whole walk was extremely beautiful.

If thou wert by my side, my love!
How fast would evening fail
In green Bengola's palmy grove,
Listening the nightingale!

If thou, my love! wert by my side,
My babies at my knee,
How gaily would our pinnace glide
O'er Gunga's mimic sea!

I miss thee at the dawning gray,
When, on our deck reclined,
In careless ease my limbs I lay,
And woo the cooler wind.

I miss thee when by Gunga's stream
My twilight steps I guide,
But most beneath the lamp's pale beam
I miss thee from my side.

I spread my books, my pencil try,
The lingering noon to cheer,
But miss thy kind approving eye,
Thy meek attentive ear.

But when of morn and eve the star
Beholds me on my knee,
I feel, though thou art distant far,
Thy prayers ascend for me.

Then on! then on! where duty leads,
My course be onward still,
O'er broad Hindostan's sultry mead,
O'er bleak Almora's hill.

That course, nor Delhi's kingly gates,
Nor wild Malwah detain,
For sweet the bliss us both awaits
By yonder western main.

Thy towers, Bombay, gleam bright, they say,
Across the dark blue sea,
But ne'er were hearts so light and gay
As then shall meet in thee!

Bogwangola has been several times, within these few years, removed to different situations in consequence of the havoc made by the Ganges. It has, therefore, no ancient building, and neither pagoda nor mosque of any kind that I could discover. Indeed it has the appearance rather of an encampment than a town, but is not on that account the less pretty.

August 3rd.—With little or no wind we proceeded, by towing, to one of the channels which lead by Sooty, from the main Ganges, into the Murshidabad river. Here it was declared impossible to proceed without a breeze, the stream running like a race in a narrow channel between the main land and some marshy islands. Whilst I was at dinner, however, the wind arose, and we made sail, but certainly not even in the Hooghly below Diamond Harbour did I ever see such a torrent. All our sails were set, and the masts bending before the wind, the men went a-head up to their breasts in water to help by towing, yet all scarcely helped us on two hundred yards. This sort of work went on for nearly three hours, when the wind began to slacken, and we were forced to try another channel, and got on in the first instance without difficulty, passing between rice fields, and close to a modern sized Hindoo village, where I saw some of the finest draught oxen which I have seen in this country, and by their bulk and sleekness doing honour to their proprietor's humanity and good sense, as well as showing how good and serviceable a breed may be raised in this country with a little cost and care. The farm or cottage to which they apparently belonged, was a mere hut of bamboos and thatch, but very clean, and its sheds and granary, which enclosed as usual a small court, larger and cleaner externally than is

usually seen near Calcutta, which neighbourhood certainly loses ground, in my opinion, the more I see of the rest of Bengal. After crossing this formidable current close to the mouth of the strait, which we had before vainly endeavoured to stem, with great difficulty, we came to a miserable drowned country, without habitations, a great deal of it jungle, and the rice with which the rest was cultivated, looking starved and yellow with its over supply of water. If the river rose at all higher, the crop I was told would be good for nothing, and that it was now almost spoiled. It was a different kind of rice from that grown near Dacca, and required to be reaped tolerably dry. The water-rice is of an inferior quality. Along this wretched coast it would be almost impossible for the men to tow, and therefore having a good breeze, I determined to run on till we should get to sound land again. By the light of a fine moon we held on our course till nearly nine o'clock, when hearing the cigalas chirp on shore which I knew was no bad sign, I told the Serang he might "lugos." He did so with great joy, and we found fine dry fields, of cotton and silk-mulberries, with a grassy bank to the river's edge, and a broad sandy path leading to a village at a little distance. "Now then, Mohammed," I said with some triumph, as I had had great difficulty in making him go on so far, "and all you dandees, is not a night's sail better than a day's tracking?" "Yes, my lord," was the answer of one of the men, "but toil is better than peril, and the eye of the day than the blindness of the night." It was plain that they were all afraid of getting aground, not knowing this part of the river, but in so fine a night, and with due care, I could not think the danger at all probable.

I walked to the village with Abdullah to get some milk, and to see the place. The soil was light, but apparently good, and we passed through crops of

cotton, millet, and barley. We found a large herd of draught buffaloes, tethered two and two, but no milk-giving animal of any kind. The herdsman referred us to a cottage, whence came out an old woman, to say that her cows were gone to another place at some distance; that the only people at all likely to supply us, were the "Giriftu," tacksmen, or chief tenants of the village, and a "Buniyan," or trader, whose shop we should find a little further. We went along a lane till we came to a large and clean looking hut, with a small shed adjoining, where, with a lamp over his head, and a small heap of cowries, some comfits, elecampane, rice, ghee, and other grocery matters before him, sat the buniyan of the place, a shrewd, sharp, angular old man in spectacles, being the first naked man I ever saw so decorated. On Abdullah's stating our wants, he laughed, and said that neither he, nor, to his knowledge, the giriftu, had either cow or goat. "The land here," he said, "is never quite overflowed: it is therefore too good for pasture, and we never let our cows look at it till after harvest." "But," said Abdullah, "the Sahib will give a good price for it." "Whether you give or no," said the old man testily, "it does not matter, unless you choose to milk the cat!" Thus ended our search, from which I learnt two things: how to account for the large herds of cattle which we saw in the sandy and less valuable district behind us—and that Hindoostanee here, and not Bengalee, begins to be the common speech of the peasantry, since the old woman and this man both spoke it and conversed in it with each other.

The boats had in the mean time arrived, so that milk was not wanted; but the evening was so fine that I continued to walk up and down, till Abdullah besought me not to take so much exercise, saying it was that which had "turned my hair so gray since my arrival in India."

An Evening Walk in Bengal.

Our task is done! on Gunga's breast
The sun is sinking down to rest;
And, moored beneath the tamarind bough,
Our bark has found its harbour now.
With furled sail, and painted side,
Upon her deck, 'mid charcoal gleams,
The Moslem's savoury supper steams,
While all apart, beneath the wood,
The Hindoo cooks his simpler food.
Come walk with me the jungle through;
If yonder hunter told us true,
Far off, in desert dank and rude,
The tiger holds his solitude.
Come boldly on! no venom'd snake
Can shelter in so cool a brake.
Child of the sun! he loves to lie
'Mid Nature's embers, parch'd and dry,
There o'er some tower in ruin laid,
The peepul spreads its haunted shade;
Or round a tomb his scales to wreathe,
Fit warder in the gate of Death!
A truce to thought! the jackal's cry
Resounds like sylvan revelry;
And through the trees yon failing ray
Will scantly serve to guide our way.
Yet mark! as fade the upper skies,
Each thicket opes ten thousand eyes.
Before, beside us, and above,
The fire-fly lights his lamp of love.
Retreating, chasing, sinking, soaring,
The darkness of the copse exploring;
Still as we pass, in softened hum,
Along the breezy alleys come
The village song, the horn, the drum.
Enough, enough, the rustling trees
Announce a shower upon the breeze—
The flashes of the summer sky
Assume a deeper, ruddier dye;
Yon lamp that trembles on the stream,
From forth our cabin sheds its beam;
And we must early sleep, to find
Betimes the morning's healthy wind.
But, Oh! with thankful hearts confess
Ev'n here there may be happiness;
And He, the bounteous Sire, has given
His peace on earth—his hope of heaven!

I wrote this endeavouring to fancy that I was not alone.

CHAPTER V.

The Journey to Benares: A Description of the City.

August 31st.—I set off for Benares from Ghazipur after breakfast, but made little progress, both the stream, and, by an unfortunate chance, the wind, being unfavourable. Ghazipur is celebrated throughout India for the wholesomeness of its air, and beauty and extent of its rose-gardens. Perhaps these in a good degree arise from the same cause, the elevated level on which it stands, and the dryness of its soil, which never retains the moisture, and after the heaviest showers is in a very few hours fit to walk on with comfort. The country round is as flat as India generally is, and the roses were not in bloom. There was, however, a very brilliant display of flowers and flowering shrubs of other kinds in the different lanes and hedges, as well as in the pleasure-grounds of the European residents.

The rose-fields which occupy many hundred acres in the neighbourhood, are described as, at the proper season, extremely beautiful. They are cultivated for distillation and for making "attar." Rose-water is both good and cheap here. The price of a seer of the best, being 8 annas, or a shilling. The attar is obtained after the rose water is made, by setting it out during the night, and till sunrise in the morning, in large open vessels exposed to the air, and then skimming off the essential oil which floats at the top. The rose-water which is thus skimmed bears a lower price than that which is warranted with its cream entire. To produce one rupee's weight of attar, two hundred thousand well-grown roses are required. The price, even on the spot, is extravagant, a rupee's weight being sold for 80 S. R., and at the English warehouse, where it is warranted genuine, at 100 S. R.

The language spoken by the common people is Hindoostanee, of a very corrupt kind. The good "Oordoo" is chiefly confined to the army and courts of justice. All legal writings and records are in Persian which holds in India the place of Latin in Europe, and, in consequence of which, all the higher officers of the courts are educated persons. Persian is, as a language, so much superior in clearness and brevity to Hindoostanee, that business is greatly facilitated by employing it; and since Oordoo itself is unintelligible to a great part of the Hindoos, there is no particular reason for preferring it to the more polished language.

September 3rd.—About three o'clock we came to a pleasant village with a good bazar and fine bamboos where I determined to wait for my baggage, which had fallen behind. I sat accordingly in the shade, amused by the usual little sights, and occurrences of a village, and only differing in the costume and complexion of the people from what one might have seen in England. Several country lasses passed with their pots of water on their heads, their arms loaded with alternate rings of silver and red lac, their bare ankles also in silver shackles, their foreheads dyed red and their noses and ears disfigured by monstrous rings of the same metal. A set of little naked boys suspended their play and came near to look at me; the two camels, which I had passed, came slowly up the street, and a little boy smartly dressed, and mounted on a very pretty pony, I suppose the son of the Zemindar, came out to take his evening ride, conducted by an old rustic looking saees with a leading rein. At length a young man in a sort of Cossack military dress, and with a sabre by his side, ran out in a great hurry from a little shop, and with an air and manner which well became one who had been passing sometime in an ale-house, asked me if I knew anything of the "Lord Padre Sahib." On telling him I was the person, he joined his hands, and

gave me the " bahoot salaam " of Mr. Brooke, that he had charged him to go and meet me, to let me know that dinner was at four o'clock, to ask whether he could be of any use to me, and if not, to bring back word how soon I might be expected, and if there were any gentlemen with me. I told him I was waiting for my baggage and servants, on which he ran off as if he were " demented," and pulling out a trooper's horse from under a shed, scampered away towards the Goomty, with a zeal which made my bearers burst into a laugh.

September 6th.—Benares is a very remarkable city more entirely and characteristically eastern than any which I have yet seen, and at the same time altogether different from anything in Bengal. No Europeans live in the town, nor are the streets wide enough for a wheel-carriage. The houses are mostly lofty, none I think less than two stories, most of three, and several of five or six, a sight which I now for the first time saw in India. The streets are considerably lower than the ground-floors of the houses, which have mostly arched rows in front, with little shops behind them. Above these, the houses are richly embellished with verandahs, galleries, projecting oriel windows, and very broad and over-hanging eaves, supported by carved brackets. The number of temples is very great, mostly small and stuck like shrines in the angles of the streets, and under the shadow of the lofty houses. Their forms, however, are not ungraceful, and they are many of them entirely covered with beautiful and elaborate carvings of flowers, animals, and palm branches, equalling in minuteness and richness the best specimens that I have seen of Gothic or Grecian architecture. The material of the buildings is a very good stone from Chunar, but the Hindoos here seem fond of painting them a deep red colour, and, indeed, of covering the more conspicuous parts of their houses with paintings in gaudy colours of flower-pots, men, women, bulls, elephants, gods and goddesses, in all their many-

formed, many-headed, many-handed and many-weaponed varieties. The sacred bulls devoted to Siva, of every age, tame and familiar as mastiffs, walk lazily up and down these narrow streets, or are seen lying across them, and hardly to be kicked up in order to make way for the tonjon. Monkeys sacred to Hanuman the divine ape who conquered Ceylon for Rama, are in some parts of the town equally numerous, clinging to all the roofs and little projections of the temples, putting their impertinent heads and hands into every fruiterer's or confectioner's shop, and snatching the food from the children at their meals. Faqueers' houses, as they are called, occur at every turn, adorned with idols, and sending out an unceasing tinkling and strumming of vinas, biyals and other instruments, which religious mendicants of every Hindoo sect, offering every conceivable deformity, which chalk, cow-dung, disease, matted locks, distorted limbs, and hideous attitudes of penance can show, literally line the principal streets on both sides. The number of blind persons is very great, and here I saw repeated instances of that penance of which I had heard much in Europe, of men with their legs or arms voluntarily distorted by keeping them in one position, and their hands clenched till the nails grew out at the backs. Their pitiful exclamations as we passed, "Agha Sahib," "Topee Sahib," (the usual names in Hindostan for a European) "khana ke waste kooch cheez do," (give me something to eat,) soon drew from me what few pice I had, but it was a drop of water in the ocean, and the importunities of the rest as we advanced into the city, were almost drowned in the hubbub which surrounded us. Such are the sights and sounds which greet a stranger on entering this "the most Holy City" of Hindostan, "the Lotus of the World, not founded on common earth, but on the point of Siva's trident." It is, in fact, this very holiness which makes it the common resort of beggars, since, besides the number of

pilgrims, which is enormous, from every part of India, as well as from Tibet and the Burman Empire, a great multitude of rich individuals in the decline of life, and almost all the great men who are from time to time disgraced or banished from home by the revolutions which are commonly occurring in the Hindoo States, come hither to wash away their sins, or to fill up their vacant hours with the ceremonies of their religion, and really give away great sums in profuse and indiscriminate charity.

September 7th.—This morning I again went into the city, which I found peopled as before with bulls and beggars, but what surprised me still more than yesterday, as I penetrated further into it, were the large, lofty, and handsome dwelling houses, the beauty and apparent richness of the goods exposed in the bazars and the evident hum of business which was going on. Benares is, in fact, a very industrious and a wealthy as well as a very holy city. It is the great mart where the shawls of the north, the diamonds of the south and the muslins of Dacca and the eastern provinces, centre, and it has very considerable silk, cotton, and fine wool manufactories of its own, while English hardware, swords, shields, and spears from Lucknow and Monghyr, and those European luxuries and elegancies which are daily becoming more popular in India, circulate from thence to Bundelkhand, Gorakhpur, Nepal and other tracts which are removed from the main artery of the Ganges. The population, according to a census, made in 1803, amounted to about 582,000,—an enormous amount, and which one should think, must have been exaggerated; but it is the nearest means we have of judging, and it certainly becomes less improbable from the really great size of the town, and the excessively crowded manner in which it is built. It is well drained and stands dry on a high rocky bank sloping to the river, to which circumstance, as well as to the frequent ablutions and great tem-

perance of the people, must be ascribed its freedom from infectious diseases. Accordingly, notwithstanding its crowed population it is not an unhealthy city.

Our first visit was to a celebrated temple, named the Vishvayesa, consisting of a very small but beautiful specimen of carved stone work, and the place is one of the most holy in Hindostan. The temple-court, small as it is, is crowded like a farm-yard with very fat and with very tame bulls, which thrust their noses into everybody's hand and pocket for gram and sweetmeats, which their fellow votaries give them in great quantities. Near this temple is a well, with a small tower over it and a steep flight of steps for descending to the water, which is brought by the subterranean channel from the Ganges, and, for some reason or the other, is accounted more holy than even the Ganges itself. All pilgrims to Benares are enjoined to drink and wash here.

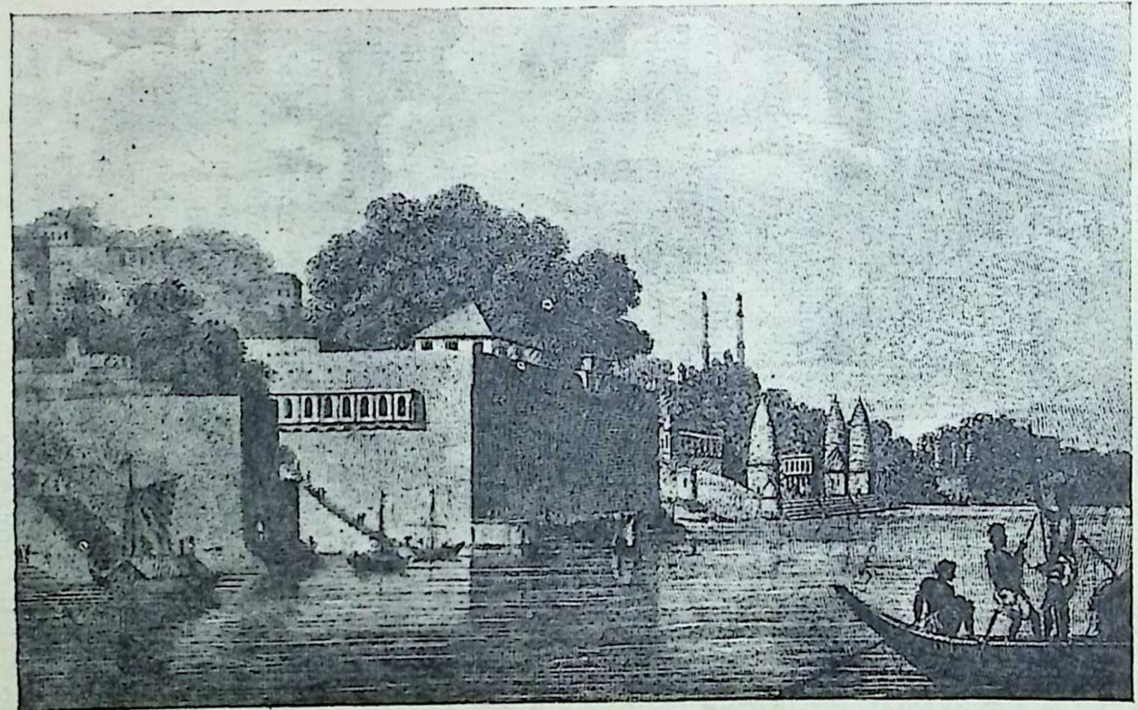
In another temple near those of which I have been speaking and which is dedicated to "Unna Purna," a brahmin was pointed out to me, who passes his whole day seated on a little pulpit about as high and large as a dressing-table, only leaving it for his necessary ablutions, and at night, though then he sleeps on the pavement beside it. His constant occupation is reading or lecturing on the Vedas. The latter he does to as many as will hear him, from eight in the morning till four in the evening. He asks for nothing, but a small copper basin stands by his pulpit, into which any one who feels disposed may drop the alms on which only he subsists. He is a little pale man of an interesting countenance, which he does not disfigure by such ostentatious marks of piety as are usual here, and is said to be eloquent, as well as extremely learned in Sanskrit.

One of the most interesting and singular objects in Benares is the ancient observatory, founded before the Mussulman conquest, and still very entire, though

no longer made any use of. It is a stone building, containing some small courts, cloistered round for the accommodation of the astronomers and their students, and a large square tower, on which are seen a huge gnomon, perhaps twenty feet high, with the arc of a dial in proportion, a circle fifteen feet in diameter, and a meridional line, all in stone. These are very far from being exact but are interesting proofs of the zeal with which science has at one time been followed in these countries.

From the observatory we descended by a long flight of steps to the water's edge, where a boat was waiting for us. I had thus an opportunity of seeing the whole city on its most favourable side. It is really a very large place, and rises from the river in an amphitheatrical form, thickly studded with domes and minarets, with many very fine ghats descending to the water's edge, all crowded with bathers and worshippers. Shrines and temples of various sizes, even within the usual limits of the river's rise, almost line its banks. Some of these are very beautiful though all are small. There yet remained to be visited the mosque of Aurangzebe, and the Vidyalaya or Hindoo College, which fortunately both of them lay pretty nearly in our direct way home. The former is a handsome building in a very advantageous situation, but chiefly remarkable for the view from its minarets, which are very lofty, and derive still greater elevation from the hill on which they stand. The day was not favourable but we still saw a great distance.

The whole country seems in cultivation, but less with rice than wheat. The villages are numerous and large, but the scattered dwellings few, and there is but little wood. Fuel is, consequently, extremely dear, and to this circumstance is imputed the number of bodies thrown into the river without burning. Suttees are less numerous in Benares than many parts of India, but self-immolation by drowning is very common.



BENARES FROM THE RIVER.

Many scores, every year, of pilgrims from all parts of India, come hither expressly to end their days and secure their salvation. They purchase two large pots between which they tie themselves and when empty, these support their weight in the water. Thus equipped they paddle into the stream, then fill the pots with the water which surrounds them, and thus sink into eternity. Government have sometimes attempted to prevent this practice, but with no other effect than driving the voluntary victims a little further down the river; nor indeed when a man has come several hundred miles to die, is it likely that a police officer can prevent him. Instruction seems the only way in which these poor people can be improved.

The Vidyalaya is a large building divided into two courts, galleried above and below, and full of teachers and scholars, divided into a number of classes, who learn reading, writing, arithmetic, (in the Hindoo manner) Persian, Hindoo law, and sacred literature, Sanskrit, astronomy (according to the Ptolemaic system) and astrology. There are two hundred scholars, some of whom of all sorts came to say their lessons to me, though unhappily, I was myself able to profit by none, except the astronomy, and a little of the Persian. The astronomical lecturer produced a terrestrial globe, divided according to their system and elevated to the meridian of Benares. He then showed me how the sun went round the earth once in every day, and how, by a different but equally continuous motion, he also visited the signs of the zodiac. I was informed that it had been frequently proposed to introduce an English and mathematical class, and to teach the Newtonian and Copernican system of astronomy, but that the late superintendent of the establishment was strongly opposed to any innovation, partly on the plea that it would draw the boys off from their Sanskrit studies and partly lest it should interfere with the religious prejudices of the professors.

The city of Benares is certainly the richest, as well as probably the most populous in India. It is also the best governed in respect to its police, which is carried on by a sort of national guard, the Chuprassies, chosen by the inhabitants themselves, and merely approved by the magistrates. There are about five hundred of these in the city, which is divided into sixty wards, with a gate to each, which is shut at night, and guarded by one of these people. In consequence, notwithstanding the vast population, the crowds of beggars and pilgrims of all countries, (of Maratha pilgrims alone there are generally some twenty thousand in the place, many of them armed, and of warlike and predatory habits) robberies and murders are very rare, while the guards being elected and paid by the respectable householders, have an interest in being civil, well-behaved and attentive.

Benares being in many respects the commercial, and in all, the ecclesiastical metropolis of India, I was not surprised to find persons from all parts of the peninsula residing there. But I was astonished to hear of the number of the Persians, Turks, Tartars, and even Europeans who are to be met with. Among them is a Greek, a well-informed and well-mannered man, who has fixed himself here for many years, living on his means, whatever they are, and professing to study Sanskrit. He is a very good scholar in the ancient language of his country, and speaks good English, French and Italian. His manners are those of a gentleman, and he lives like a person at his ease. He has little intercourse with the English, but is on very friendly terms with the principal Hindoo families. He was once an object of suspicion to Government, but after watching him for a long time they saw nothing in his conduct to confirm their suspicions. There is also a Russian here, who by a natural affinity, lives much with the Greek. He is, however, a trader, and has apparently moved in a much humbler rank of society than his friend.

CHAPTER VI.

On the way to Allahabad.

September 15th.—This is, indeed, a most rich and striking land. Here, in the space of little more than two hundred miles, along the same river, I have passed six towns, none of them less populous than Chester—two (Patna and Mirzapur) more so than Birmingham ; and one (Benares) more peopled than any city in Europe, except London and Paris ! and this besides villages innumerable. I observed that I had expected to find agriculture in Hindostan in a flourishing state, but the great cities ruined, in consequence of the ruin of the Mussulman nobles. I was told that certainly very many ancient families had gone to decay, but the gap has been more than filled up by a new order rising from the middling classes, whose wealth had increased very greatly. Far indeed from those cities which we had already passed decaying, most of them, had much increased in the number of their houses, and in what is a sure sign of wealth in India,—the number and neatness of their ghats and temples. The great cities in the Doab were indeed scenes of desolation. The whole city round Delhi and Agra when my informant first saw it, was filled with the marble ruins of villas, mosques and palaces, with the fragments of tanks and canals, and the vestiges of enclosures. But this ruin had occurred before the British arms had extended thus far, and while the country was under the tyranny and never-ending invasions of the Persians, Afghans and Maharattas. Even here a great improvement had taken place ; he apprehended that on the whole, all India had gained under British rule, except, perhaps, Dacca and its neighbourhood, where the manufactures had been nearly ruined.

September 18th.—Within these few days all the vermin part of Noah's household seem to have taken a

fancy to my little ark. To the scorpions, the cockroaches, the ants and the snake, were added this morning two of the largest spiders I ever saw, and such as I regretted afterwards I did not preserve in spirits. In a bottle they would have made monsters fit for the shelf of any conjurer in Christendom. About three o'clock, as we were doubling a sand-bank, some fishermen came on board with a large fish, which they called " rooh " something like a carp, and weighing, I should guess, twenty pounds, for which they only asked six annas, and I bought it for my servants. I asked if they had any more, on which they produced two others, between them a fair load for an ass, and of a kind which I never saw before. They were ugly fish, with heads a little like toads, a smooth skin without scales, of a pale olive colour, one high dusky-coloured upright fin on the back, and another on each side, with a forked tail; their name " Baghee ". Abdullah said they were eatable and wholesome, so I bought them also as a feast for the dandees. The Mussulmans, however, objected to them on the Mosaic ground of having no scales, so that they fell to the share exclusively of the Hindoos, who form the crews of the baggage and cook-boats, and they were beyond measure delighted and grateful. Two alligators showed themselves to-day, but at some distance; they are evidently shy but fish seem extremely abundant in this part of the river.

The east wind blew pleasantly all the afternoon bringing up a good many clouds, but no actual rain. It helped us across some very bad passes of the stream, where, without its aid, we might have been detained many hours, or even days. A little after five o'clock we arrived at a village called Diha where there is a large nullah which when navigable affords the easiest and most direct passage to Allahabad. At present the water was too shallow, and we went by the main stream.

I find all the people here, particularly the Mussulmans, pronounce Allahabad, "Illahabaz." Allah is certainly very often pronounced Ullah or Illah, but why "Abad," the Persian word for abode, should be altered, I do not know. Allahabad stands in perhaps the most favourable situation which India affords for a great city, in a dry and healthy soil, on a triangle, at the junction of two mighty streams, Gunga and Jumna, with an easy communication with Bombay and Madras and capable of being fortified so as to become almost impregnable. But though occasionally the residence of royalty, though generally inhabited by one of the Shah-zadehs, and still containing two or three fine ruins, it never appears to have been a great or magnificent city, and is now even more desolate and ruinous than Dacca, having obtained among the people the name of "Fakeer-abad," "beggar-abode."

The finest things in Allahabad, however, are Sultan Khosroo's serai and garden; the former is a noble quadrangle with four fine gothic gateways, surrounded with an embattled wall by a range of cloisters for the accommodation of travellers. The whole is now much dilapidated. Adjoining the Serai is a neglected garden, planted with fine old mango trees, in which are three beautiful tombs raised over two princes and a princess of the imperial family. Each consists of a large terrace, with vaulted apartments beneath it, in the central one of which is a tomb like a stone coffin, richly carved. Above is a very lofty circular apartment, covered by a dome richly painted within, and without carved yet more beautifully. All these are very solemn and striking, rich but not florid or gaudy, and completely giving the lie to the notion common in England, which regards all eastern architecture as in bad taste and "barbarous."

CHAPTER VII.

Allahabad to Cawnpore.

At length, on Thursday morning the 30th of September, we began our journey, having sent off some hours before our motley train, consisting of twenty-four camels, eight carts drawn by bullocks, twenty-four horse-servants, ten ponies, forty bearers, and coolies of different descriptions, twelve tent pitchers, and a guard of twenty sepoys under an Indian officer. The whimsical caravan filed off in state before me. My servants all armed with spears, to which many of them had added at their own cost, sabres of the longest growth, on their little ponies; my new Turkoman horse, still in the costume of his country, with his long squirrel-like tail painted red, and his mane plaited in love-knots, looked as if he were going to eat fire; and lastly came some mounted *gens d' armes*, and a sword and buckler-man on foot looking exactly like the advanced guard of a Tartar army.

We passed through a country much wilder, worse cultivated, worse peopled than any which I had seen in India. What cultivation there was consisted of maize growing very tall, but sadly burnt by the continued drought. This, however, was only in patches, and the greater part of the prospect consisted of small woods, scattered in a very picturesque manner over a champaign country, with few signs of habitations and those most of them in ruins. Every traveller whom we met, even the common people going to market, had either swords or shields, spears, or match-lock guns, and one man had a bow and quiver of arrows. The road was rugged; the fact is, there are no roads at all, and the tracks which we follow are very often such as to require care even on horseback. Both men and women whom we met on the road, I thought decidedly



TRAVELLING IN INDIA IN THE EARLY 19TH CENTURY.

taller, fairer and finer people than Bengalees. Some of the sepoys, indeed, of a regiment who passed us, were of complexions so little darker than those of Europe, that as they approached I really at first took them for Europeans. The people no longer talk of their daily *rice*, but say, "it is time to eat *bread* to-day." Instead of the softness and gentleness so apparent in those Indians whom we first saw, these men have a proud step, stern eye and a rough loud voice, such as might be expected from people living almost always in open air, and in a country where, till its acquisition by the English, no man was sure that he might not at any moment be compelled to fight for his country.

October 4:—On our march to a station named Chaube Serai we met a strong column of infantry, about 2,300 men, with a long train of baggage, elephants, camels, bullocks and camp-followers on their march from Cawnpore to the eastward. On our arrival at Chaube Serai, we found the people complaining sadly of these troops, who had, they said taken whatever they wanted without payment, had broken and wasted more than they consumed, and beaten the peasantry for not bringing the supplies faster. The laws of British India are, in these respects, no less just than those of England, and the magistrates, I have every reason to believe are, to the utmost of their power, anxious to afford complete protection to the people. There are some articles, however, such as grass, fire-wood, and earthen pots of the cheap and coarse kind used once for cooking a dinner and afterwards broken by all Hindoos of a respectable caste, which the Zemindars are expected to furnish gratis to the company's troops, and all persons travelling with public "Purwannus" or Government orders, for which the Zemindars receive a yearly abatement of their taxes, but which may sometimes, when many and extensive requisitions are made, press hard

on the poor ryots. I was, therefore, as careful as I possibly could be to ascertain the amount of the different things demanded by my people or furnished by the villagers, to take care that no unreasonable demands were made, and that nothing more than the letter of the law required was either taken or accepted by our people without payment. This was the first thing I did on alighting from my horse and while a readiness to listen to all complaints obtained for me from the peasantry the name of "Ghureeb-purwar," (poor man's provider) the object was easily accomplished with a caravan so small as ours. With an army, however, of course, the case is very different.

Cawnpore is a place of great extent, the cantonments being six miles from one extremity to the other, but of very scattered population. Of the climate of Cawnpore I had heard a very unfavourable account, which, however, was not confirmed by the residents who said that during the rains it was a very desirable situation, that the cold months were remarkably dry and bracing, and that the hot winds were not worse than in most other parts of the Doab. The great inconveniences of the place are, as they represent it, its glare and dust, defects however, which are in a considerable degree removed already by the multitude of trees which they are planting in all directions. On the whole, it is in many respects one of the most considerable towns which I have seen in northern India, but being of merely modern origin, it has no fine ancient buildings to show; the European architecture is confined to works of absolute necessity only, and marked by the greatest simplicity, and few places of its size can be named where there is so absolutely nothing to see.

CHAPTER VIII.

Cawnpore to Lucknow.

We left Cawnpore on Monday afternoon, the 18th of October, having sent our baggage and tents early in the morning to the first station, which is only six miles from the northern bank of the Ganges. We had heard much of the misgoverned and desolate state of the kingdom of Oudh and my guard had, therefore, been increased from thirty to forty-five sepoys. The immediate vicinity of the river we certainly found uncultivated, and the peasants who passed us here were still more universally loaded with defensive and offensive weapons than those of the Company's territories in the Doab.

October 20th.—The journey this morning was of seven very long coss, through bad roads, with a deep river, and several gullies made by the recent rain. Our station was a large walled village, with gates and bazar in much handsomer style than usual but the walls bearing marks of decay, and many of the houses roofless, though the shops were neat, and the appearance of the people comfortable and thriving. All was quiet when we arrived, but the servants who had gone on before with the breakfast tents, had found the place in a state of siege. A large sum of money, said to be 30,000 rupees, on its way to the treasury at Lucknow, had attracted a number of the neighbouring peasantry, who were assembled outside the walls with their weapons, waiting for the departure of the treasure, while sentries were posted by the escort on all the old towers, and the gates were fast closed. One of our servants applied for a passage in vain; the warders were civil, but peremptory, pointing to the lurking enemy, and asking how they should endanger the treasure of "the refuge of the world." At last, on

more of our sepoys coming up, and finding that we were strong enough to protect them, they gladly opened their gates, and the armed peasantry dispersed themselves.

In the course of the day a messenger, mounted on a fast trotting camel arrived from Mr. Ricketts, his saddle perched high on the top of the hump, his carbine and sabre hanging down on each side, and guiding the animal not with a bridle, but with a small cord fastened to a ring through his nostrils. The message from Mr. Ricketts was that his own aide-de-camp, with one of the king's, would meet me next morning at about six miles from Lucknow.

October 21st.—We set out at half-past three o'clock and for some time lost our way. The whole country is cultivated, though not enclosed, and much intersected by small rivers and nullahs. I was pleased, however, and surprised after all which I had heard of Oudh, to find the country so completely under the plough, since were the oppression so great as it is sometimes stated, I cannot think that we should witness so considerable a population, or so much industry. Yet that considerable anarchy and misrule exist, the events of yesterday afford a sufficient reason for supposing.

The bulk of the population is still Hindoo. All the villages have pagodas while many are without mosques; by far the greater part of the people who pass us on the road, have the marks of caste on their foreheads, and it being now a Hindoo festival the drumming and clattering of their noisy music, was heard from every little collection of houses which we passed through. At length, and sooner than we expected, we saw a considerable "Suwaree" or retinue, of elephants and horses approaching us, and were met by Captain Salmon and the King of Oudh's officer, the latter followed by a train of elephants splendidly equipped with silver howdahs. A good many suwarrs, in red

and yellow, followed Captain Salmon, and a most irregular and picturesque body of infantry, with swords and shields, long matchlock guns, and other guns of every sort and size, spears like spits, composed, sheath and all, of iron, and some silvered over, large triangular green banners, and everything most unlike the appearance of European war, made up the cortège of Meer Hussun Khan. The whole formed a stage procession of the most interesting and showy kind, in which there was no regularity and little real magnificence, for the dresses of the men and trappings of the elephants were all the worse for wear, and the silver howdahs did not bear a close examination.

We advanced into Lucknow, three elephants abreast through a very considerable population, and crowded mean houses of clay, with the filthiest lanes between them that I ever went through, and so narrow that we were often obliged to reduce our front, and even a single elephant did not always pass very easily. A swarm of beggars occupied every angle and the steps of every door, and all, or nearly all the remaining population were, to my surprise, as much loaded with arms as the inhabitants of the country, a circumstance which told ill for the police of the town, but added considerably to its picturesque effect. Grave men in palanquins, counting their beads and looking like Moullahs, had all two or three sword and buckler lacquies attending on them. People of more consequence on their elephants, had each a suwaree of shield, spear and gun, little inferior to that by which we were surrounded, and even the lounging people of the lower ranks in the streets and shop-doors, had their shields over their shoulders, and their swords carried sheathed in one hand.

As we advanced, the town began to improve in point of buildings though the streets remained equally narrow and dirty. At last we suddenly entered a very handsome street indeed; we saw but little of it, how-

ever, as we immediately turned up through some folding-gates into a sort of close, with good-looking houses and small gardens round it, and a barrack and guard-house at its entrance. One of these houses, I was told, belonged to the Resident, another was his banqueting-house, containing apartments for his guests, and a third very pretty upper-roomed house in a little garden was pointed out as that which the King had assigned to receive me and my party.

After breakfast I was told the prime minister was come to call on me and Mr. Ricketts introduced us to each other in form. He is a dark, harsh, hawk-nosed man, with an expression of mouth which seems to imply habitual self-command struggling with a naturally rough temper. He is, I understand, exceedingly unpopular. He was originally Khansaman to the present King, when heir apparent, and in disgrace with his father. His house is the most splendid in Lucknow and his suwarree exceeds that of the king, who is said to be so attached to him as to have given himself entirely into his hands. His manners, though not his appearance, are those of a gentleman; he is said to be a man of undoubted courage, and to be a pleasant person to do business with, except that too much confidence must not be placed in him. Our conversation concluded with the minister's inviting me, on the part of the King, to breakfast with him the Monday following. This is the usual way of being presented at this court.

The King very good naturedly sent an elephant every morning for Mr. Lushington and myself that we might see the sights of Lucknow to more advantage. There is a menagerie with a greater number of scarce and curious animals, but in far worse order, than that at Barrackpore, and on the other side of the river Gumti, in a well-wooded park, is a large collection of different varieties of cows, camels, and deer, and five or six very large rhinoceroses, the first animals of the kind I

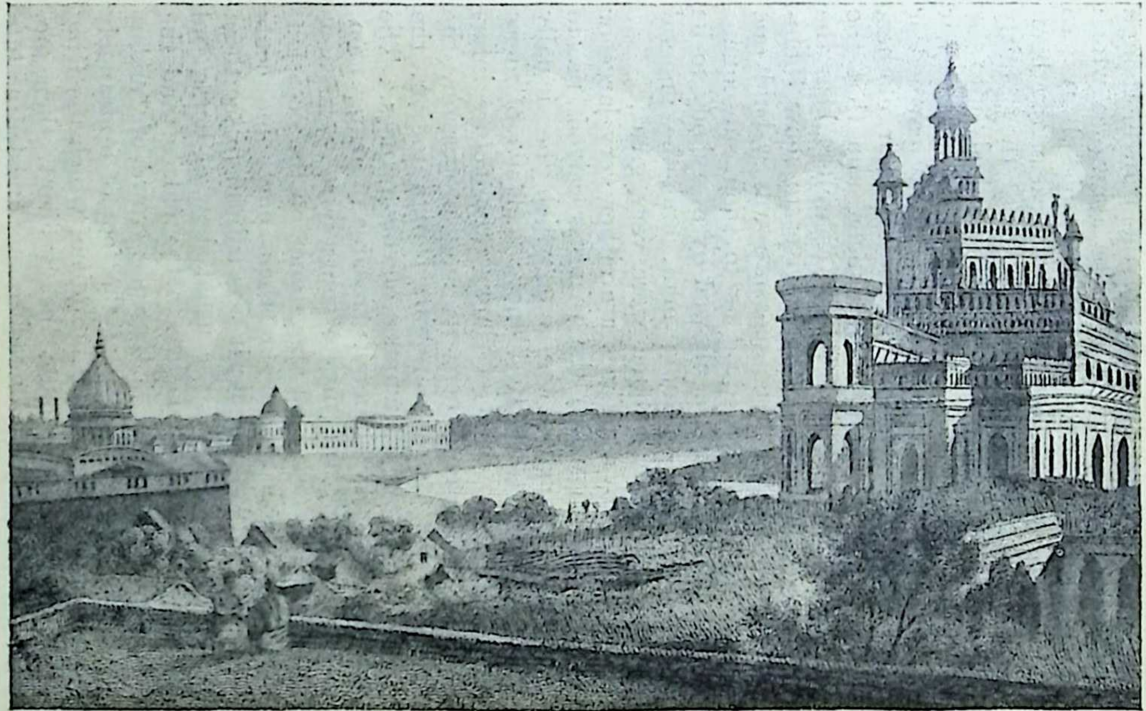
ever saw. They are more bulky animals and of a darker colour, than I had supposed, and the thickness of the folds of their impenetrable skin much surpasses all which I had expected. These at Lucknow are gentle and quiet animals, except that one of them has a feud with horses.

Another pleasant ride is to "Dil-Koushar" "Heart's Delight," a small summer palace of the King, about three miles from the city. It is said to be prettily arranged and furnished inside, but this I did not see. The park is extensive, and some parts of it extremely pretty, being sufficiently wild and jungly to offer a picturesque variety, and in parts sufficiently open for air and exercise, as well as to show off its deer and neelghaus to advantage.

The English, both at Lucknow and Cawnpore, often spoke of the anarchical condition, the frequent affrays, the hatred of the European and Christian name, the robberies and murders by which this city is distinguished; and I was cautioned expressly, by more people than one, never to go into the populous parts of the city except on an elephant and attended by some of the Resident's or the King's chuprassees. It so happened that the morning before this counsel was given Mr. Lushington and I had gone on horse-back through almost the whole place along streets and alleys as narrow and far dirtier than those of Benares, and in a labyrinth of buildings which obliged us to ask our way at every turn. So far from having chuprassees, we had as it happened but one saees between us, and he as much a stranger as ourselves, yet we found invariable civility and good-nature, people backing their carts and elephants to make room for us and displaying on the whole a far greater spirit of hospitality and accommodation than two foreigners would have met with in London. One old man only, when my horse showed considerable reluctance to pass an elephant, said shaking his head, in a sort of expostulating tone,

" this is not a good road for sahibs." Some of the instances, indeed, which were related of Europeans being insulted and assaulted in the street and neighbourhood of Lucknow, were clearly traced to insolent or overbearing conduct on the part of the complainants themselves, and though of course, there are bad and worthless people everywhere, though where everybody is armed, and there is no efficient police, street brawls will be less infrequent than in cities more fortunately circumstanced, and though by night narrow streets ill-watched and unlighted must be dangerous, I am not disposed to think that the people of Oudh are habitually ferocious or blood-thirsty, or that they are influenced by any peculiar animosity against the English or the Christian name.

There are many stately khans, and some handsome mosques and pagodas scattered in the different corners of these wretched alleys but the most striking buildings in Lucknow are, the tombs of the late Nawab Saadut Ali, and the mother of the present King, the gate of Constantinople (" Roumi Durwaza ") and the " Imambara " or cathedral. The Imambara consists of two courts, rising with a steep ascent, one above the other. It contains besides a splendid mosque, a college for instruction in Mussulman law, apartments for the religious establishment maintained here, and a noble gallery, in the midst of which, under a brilliant tabernacle of silver, cut glass and precious stones, lie buried the remains of its founder Asuph ud Dowla. The whole is in a very noble style of eastern gothic, and when taken in conjunction with the Roumi Durwaza which adjoins it, I have never seen an architectural view which pleased me more from its richness and variety, as well as the proportions and general good taste of its principal features. Close to this fine group is a large and neglected pile, which is the palace or prison appropriated to the unfortunate widows of deceased sovereigns. Some ladies are still there, it is said, who



THE ROUMI DURWAZA WITH THE IMAMBARA TO THE LEFT.

belonged to Asuph ud Dowla. Those of Vizier Ali and Saadut Ali are, naturally many of them alive, though they must mostly be very old. The allowance which those poor creatures receive is said to be always so miserably in arrears that they have occasionally been reduced to an extreme distress. Once they fairly broke loose from their prison, sallied in a body into the adjoining bazar, and carried off all they could lay their hands on, exclaiming that they had already pawned or sold all their trinkets, and almost all their clothes, that they were perishing with hunger, and that the King must pay for what they took, as well as bear the disgrace of reducing his father's wives to show themselves to the people. The measure was a bold one but probably, did them good as to their subsequent treatment, for the King is allowed by everybody to be a kind-hearted well-meaning man, and the general sympathy and horror excited were very great.

None of the royal palaces are either very large or striking. That in which the King received us to breakfast, and which is the one which he usually occupies, is close to the Residency; a cluster of mean courts with some morsel of showy architecture intermingled. We went there in long procession, the Resident in his state palanquin, I in a tonjon, the rest of the party in all manner of conveyances. The Resident had a very numerous suwaree of armed men, silver sticks, etc., and my servants were so anxious that I should make a good appearance on the occasion, that they begged to put on their new blue coats though the day was so hot; it was painful to see them thus loaded. There was the usual show of horse and foot guards in the approaches to the palace, and the street was lined with a picturesque crowd of gendarmerie. We were set down at the foot of a strangely mean stone staircase on the summit of which the King received us, first embracing the Resident, then me. He next offered an arm to each of us, and led us into

a long and handsome, but rather narrow gallery, with good portraits of his father and Lord Hastings over the two chimney pieces, and some very splendid glass lustres hanging from the ceiling. The furniture was altogether English, and there was a long table in the middle of the room, set out with breakfast, and some fine French and English China. He sat down in a gilt-armed chair in the centre of one side, motioning to us to be seated on either hand. The prime minister sat down opposite, and the rest of the table was filled by the party from the Residency, and about an equal number of Indians, among whom were one of the King's grandsons, the commander-in-chief, and other public officers. The King began by putting a large hot roll on the Resident's plate, and another on mine, then sent similar rolls to the young Nawab, his grandson, who sat on the other side of me, to the prime minister, and one or two others. Coffee, tea, butter, eggs and fish, were then carried round by the servants, and things proceeded much as at a public breakfast in England. The King had some mess of his own in a beautiful covered French cup, but the other Mussulmans ate as the Europeans did. There was a pillaw, which the King recommended to me and which, therefore, I was bound to taste; I was surprised to find that this was really an excellent thing, with neither ghee nor garlic, and with no fault except, perhaps, that it was too dry and too exclusively fowl, rice and spices.

During the meal, which was not very long, for nobody ate much, the conversation was made up chiefly of questions from the King as to the countries which I had visited, the length of time which I had been in India, the objects of my present journey, and how I liked what I had seen of Lucknow. I took good care to thank him for his kindness in sending the guard to meet me, as also for the loan of the elephant and chariot. I understood pretty well all which

he said, though he does not speak very distinctly, but I seldom ventured to answer him without the aid of Mr. Rickett's interpretation, being aware of the danger of giving offence, or using vulgar or "unlucky" words. He said his servants had told him I spoke Hindoostanee remarkably well; I answered that I could speak it to people in the camp or the river, but I was not used to speak it in such a presence. Hindoostanee not Persian, is here the court language; I suppose this has arisen from the King's desertion of his old allegiance to the house of Timour, since which it has been a natural policy to frame the etiquette of his court on a different model from that of Delhi.

After breakfast the King rose and walked, supported as before by Mr. Ricketts and me, into a small adjoining drawing room, where his crown stood on a sofa-table. It is a very elegant one, a velvet cap, surrounded with pointed rays of diamonds, and a white heron's plume in front. I was no judge of the merit of the diamonds, but was able honestly to say, I had never, except on the Emperor of Russia's crown, seen a more brilliant show. The conversation ended by his giving me a copy of his own works. We then took leave. We went as before in our tonjons and Mr. Ricketts, on going out of the palace gate, sent me a purse of thirty rupees, in quarters, saying it was usual on such occasions to throw silver among the beggars. He had scarcely done this when our chairs were actually swept away from each other by a crowd of miserable objects of all kinds, who had waited our coming out. I at once saw that in such a scramble the strong and young would get everything, and therefore bid the chobdars and other people round me to keep them off and bring near the blind, lame, leprous and very old. They executed their work zealously and well. The Cawnpore sepoys particularly, twelve of whom had begged leave to attend me on this occasion, with their side-arms and ramrods, as orderlies, laid

about them with such hearty good will, that they made a very effectual way, so that I had the satisfaction of making my hundred and twenty pieces of silver a good deal more useful than they otherwise would have been. I had, however, the mortification to find that some of the weakest and most helpless of those who were admitted to the side of my chair, were hustled on their return to the crowd, to snatch from them the alms which they had received; and one poor old woman to whom I gave half a rupee on account of her great age and infirmities, was, after I had passed, thrown down, trampled on, and her hands, arms, and breast dreadfully pinched and bruised, to compel her to unlock her grasp of the money. The Resident's people rescued her or she probably would have been killed. I observed, by the way, that my chobdar and the rest of my escort seemed to think that it was strange to give more to a woman than to most of the men, and I had noticed on many occasions, that all through India, anything is good enough for the weaker sex, and that the roughest words, the poorest garments, the scantiest alms, the most degrading labour, and the hardest blows, are generally their portion. The same chuprassee, who in clearing the way before a great man, speaks civilly enough to those of his own sex, cuffs and kicks any unfortunate female who crosses his path without warning or forbearance. Yet to young children, they are gentleness and indulgence. What riddles men are! and how strangely do they differ in different countries! An idle boy in a crowd would infallibly in England, get his head broken, but what an outcry would be raised if an unoffending woman were beaten by one of the satellites of authority! Perhaps both parties might learn something from each other; at least, I have always thought it very hard to see beadles in England, lashing away children on all public occasions, as if curiosity were a crime at an age in which it is, of all others, most natural.

By a recent order of Government all presents of shawls, silks, ornaments or diamonds, whether made to ladies or gentlemen, are taken from them on leaving the palace by the Resident's chobdar, and sold on the account of Government. Nothing is kept but the silken cords which the King throws round the necks of his visitors at parting, and books which as nobody buys them, remain the unmolested property of the presentee.

Still presents are given and received, when such a public mark of respect is thought proper, but in a manner well understood by both parties. If a person of rank is introduced to the King, a tray of shawls is offered, accepted and put in store at the Residency. When the great man takes leave, on departing from Lucknow, he offers a similar nuzzur which the Company supplies, and which is always of rather superior value to that which the King has given. Thus the King gets his own shawls and something more returned to him in due course of circulation, and except that every such interchange of presents costs the Company about five hundred rupees, the whole is reduced to little more than a bow, and the occasion of a fee to his Majesty's chobdars and hurkarus. I was asked if I chose to go through this mock interchange of presents. I answered that as a clergyman, I could not be supposed to derive honour from the present of fine clothes and costly ornaments, and that I was anxious for nothing so much as the possession of his Majesty's works: this I found was well taken.

Though I have heard a good deal all the way of the distressed state of the country, as well as its lawlessness and anarchy, excepting the single instance I have mentioned, where the treasure was attacked, I have seen no signs of either, or had any reason to suppose that the King's writ does not pass current. I cannot but suspect, therefore, that the misfortunes and anarchy of Oudh are somewhat overrated, though it is

certain that so fine a land will take a long time in ruining, and that very many years of oppression will be required to depopulate a country which produces on the same soil, and with no aid but irrigation, crops of wheat and pulse every year.

I asked also if the people thus oppressed desired, as I had been assured they did, to be placed under English Government? Captain Lockitt said that he had heard the same thing; but on his way this year to Lucknow, and conversing as his admirable knowledge of Hindoostanee enables him to do familiarly with the suwars who accompanied him, and who spoke out, like all the rest of their countrymen, on the weakness of the King and the wickedness of the Government, he fairly put the question to them, when the jemautdar, joining his hands, said with great fervency, " miserable as we are of all miseries keep us from that!" "Why so"? said Captain Lockett, "are not our people far better governed?" "Yes," was the answer, " but the name of Oudh and the honour of our nation would be at an end." There are, indeed, many reasons why high born and ambitious men must be exceedingly averse to our rule, but the preceding expression of one in humble rank savours of more national feeling and personal frankness than is always met with in India. He was a soldier, however, and a Mussulman who spoke thus. A Hindoo ryot might have answered differently, and it is possible that both accounts may be true, though this only can I vouch for as authentic.

CHAPTER IX.

THE JOURNEY TO ALMORAH.

November 18th.—I went this morning to a village named Shahi about sixteen miles over a country like all which I had seen in Rohilkhand, level, well cultivated and studded with groves, but offering nothing either curious or interesting, except the industry with which all the rivers and brooks were dammed up for the purpose of irrigation, and conducted through the numberless little channels and squares of land which form one of the most striking peculiarities of Indian agriculture.

At Shahi I found Mr. Boulderson, the collector of the district, encamped in the discharge of his annual duties of surveying the country, inspecting and forwarding the work of irrigation, and settling with the Zemindars for their taxes. Mr. Boulderson is a keen sportsman, and told me several interesting facts respecting the wild animals of this neighbourhood. The lion which was long supposed to be unknown in India, is now ascertained to exist in considerable numbers in the district of Saharanpur and Ludhiana. Lions have likewise been killed on this side of the Ganges, in the northern parts of Rohilkhand, in the neighbourhood of Moradabad and Rampur, as large, it is said, as the average of those in the neighbourhood of the Cape of Good Hope. Both lions, where they are found, and tigers, are very troublesome to the peoples of the villages near the forest, who, having no elephants, have no very effectual means of attacking them with safety. The peasantry here, however, are not a people to allow themselves to be devoured without resistance, like the Bengalees, and it often happens that, when a tiger has established himself near a village, the whole population turn out, with their matchlocks, swords, and

shields, to attack him. Fighting on foot and compelled to drive him from his covert by entering and beating the jungle, one or two generally lose their lives, but the tiger seldom escapes; and Mr. Boulderson has seen some skins of animals of this description, which bore the strongest marks of having been fought with, if the expression may be used, hand to hand; and were in fact slashed over with the cuts of the "tulwar" or short scimitar. A reward of four rupees for every tiger's head brought in, is given by Government; and if the villagers of any district report that a tiger or lion is in the neighbourhood, there are seldom wanting sportsmen among the civil or military officers, who hear the news with pleasure, and make haste to rid them of the nuisance. A good shot, on an elephant, seldom fails, with perfect safety to himself, to destroy as many of these terrible animals as he falls in with.

November 20th.—I had to-day a princely visitor, in the Raja Gourman Singh, a border chieftain, whose father "Lall Singh" (Red Lion) had been sovereign of all Kumaon, till he was driven by the Gurkhas to take shelter within the Company's border. He mentioned in the course of conversation, that there was a tiger in an adjoining tope, which had done a good deal of mischief, that he should have gone after it himself had he not been ill, and had he not thought that it would be fine diversion for Mr. Boulderson and me. I told him I was no sportsman, but Mr. Boulderson's eyes sparkled at the name of tiger, and he expressed great anxiety to beat up his quarters in the afternoon. Under such circumstances I did not like to deprive him of his sport, as he would not leave me by myself, and went, though with no intention of being more than a spectator. Mr. Boulderson, however, advised me to load my pistols for the sake of defence, and lent me a very fine double-barrelled gun for the same purpose. We set out a little after three on our elephants, with a servant behind each howdah carrying a large chatta,

which, however, was almost needless. The Raja, inspite of his fever, made his appearance too, saying that he could not bear to be left behind. A number of people, on foot and horseback, attended from our own camp, and the neighbouring villages. The Raja was on a little female elephant, as shaggy as a poodle. She was a native of the neighbouring wood, where they are generally, though not always, of a smaller size than those of Bengal or Chittagong. He sat in a low howdah, with two or three guns ranged beside him, ready for action. Mr. Boulderson had also a formidable apparatus of muskets and fowling pieces projecting over his mohout's head. We rode about two miles across a plain covered with long jungly grass. Quails and wild fowl rose in great numbers, and beautiful antelopes were seen scudding away in all directions. With them our party had no quarrel; their flesh is good for little, and they are in general, favourites both with Indian and English sportmen, who feel disinclined to meddle with a creature so graceful and so harmless.

At last we came to a deeper and more marshy ground, which lay a little before the tope pointed out to us; and while Mr. Boulderson was doubting whether we should pass through it, or skirt it, some country people came running to say that the tiger had been tracked there that morning. We therefore went in, keeping line as if we had been beating for a hare, through grass so high that it reached up to the howdah of my elephant though a tall one, and almost hid the Raja entirely. We had not gone far before a very large animal of the deer kind sprang up just before me, larger than a stag, of a dusky brown colour, with spreading but not palmated horns. Mr. Boulderson said it was a "mohr," a species of the elk and that this was a young one. He could have shot it, but did not like to fire at present, and said it was, after all, a pity to meddle with such harmless animals. The

mohr accordingly ran unmolested, rising with splendid bounds up to the very top of the high jungle, so that his whole body and limbs were seen from time to time above it. A little further, another rose, which Mr. Boulderson said was the female. The sight of these curious animals had already, however, well repaid my coming out; and from the animation and eagerness of everybody round me, the anxiety with which my companions looked for every waving of the jungle grass, and the continued calling and shouting of the horse and foot behind us, it was impossible not to catch the contagion of interest and enterprise.

At last the elephants all drew up their trunks into the air, began to roar, and to stamp violently with their fore feet, the Raja's little elephant turned short round, and inspite of all her mohout could say or do, took up her post, to the Raja's great annoyance, in the rear of Mr. Boulderson. The other three went on slowly but boldly, with their trunks raised, their ears expanded and their sagacious little eyes bent intently forward. "We are close upon him," said Mr. Boulderson, "Fire where you see the long grass shake, if he rises before you." Just at that moment my elephant stamped again violently. "There, there," cried the mohout, "I saw his head!" A short roar or rather loud growl, followed, and I saw immediately before my elephant's head the motion of some large animal stealing away through the grass. I fired as directed, and, a moment after, seeing the motion still more plainly, fired the second barrel. Another short growl followed, the motion was immediately quickened, and was soon lost in the more distant jungle. Mr. Boulderson said, "I should not wonder if you hit him that last time; at any rate, we shall drive him out of the cover, and then I will take care of him." In fact, at that moment, the crowd of horse and foot spectators at the jungle side, began to run off in all directions. We went on to the place, but found it

was a false alarm, and, in fact, we had seen all we were to see of him, and went twice more through the jungle in vain. A large extent of high grass stretched out in one direction and this we had now not sufficient day-light to explore. In fact, that the animal so near me was a tiger at all, I have no evidence but its growl, Mr. Boulderson's belief, the assertion of the mohout, and what is perhaps more valuable than all the rest, the alarm expressed by the elephants. I could not help feeling some apprehension that my firing had robbed Mr. Boulderson of his shot, but he assured me that I was quite in rule; that in such sport no courtesies could be observed, and that the animal rose before me, but that he should himself have fired without scruple, if he had seen the rustle of the grass in time. Thus ended my first, and probably my last essay, in the "field sports" of India, in which I am much mistaken, notwithstanding what Mr. Boulderson said, if I harmed any living creature.

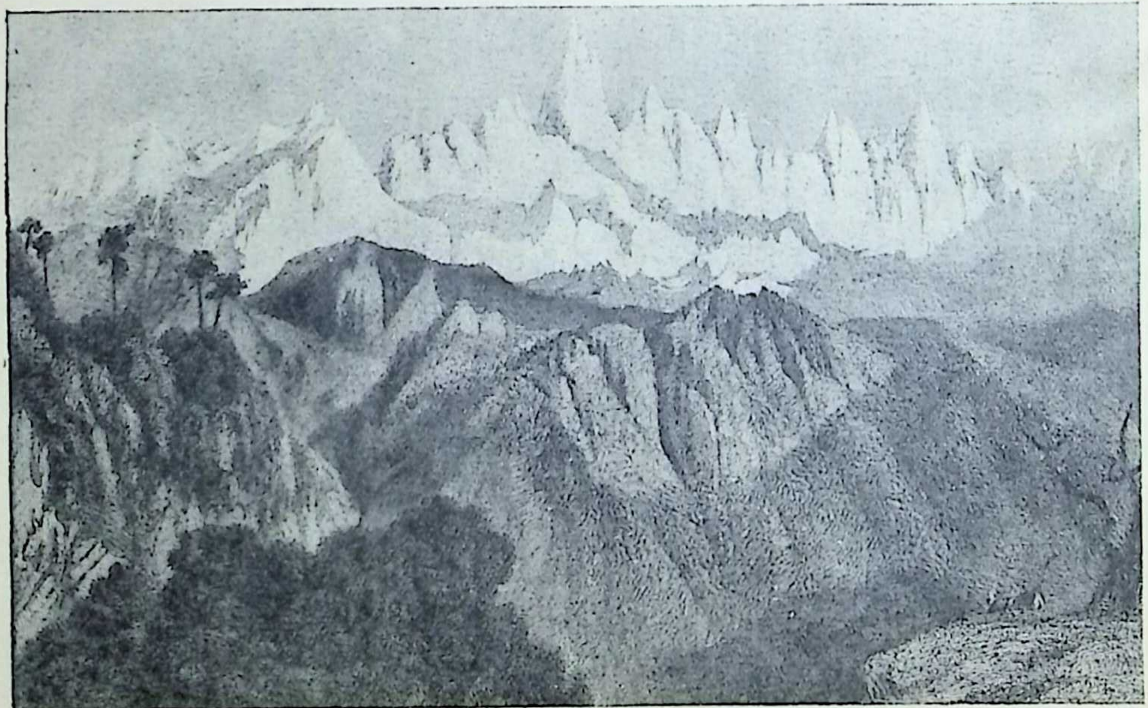
I asked Mr. Boulderson, in our return, whether tiger hunting was generally of this kind. In a jungle, he answered, it must always be pretty much the same, in as much as except under very peculiar circumstances, or when a tiger felt himself severely wounded, and was roused to revenge by despair, his aim was to remain concealed, and to make off as quietly as possible. It was after he had broken cover, or when he found himself in a situation so as to be fairly at bay, that the serious part of the sport began, in which case he attacked his enemies boldly, and always died fighting. He added, that the lion, though not so large or swift an animal as the tiger, was generally stronger and more courageous. Those which have been killed in India, instead of running away when pursued through a jungle, seldom seem to think cover necessary at all. When they see their enemies approaching, they spring out to meet them, open-mouthed, in the plain, like the boldest of all animals,

a mastiff dog. They are thus generally shot with very little trouble, but if they are missed or only slightly wounded, they are truly formidable enemies. Though not swift, they leap with vast strength and violence, and their large heads, immense paws, and the great weight of their body forwards, often enable them to spring on the head of the largest elephants, and fairly pull them down to the ground, riders and all. When a tiger springs on an elephant, the latter is generally able to shake him off under his feet, and then woe be to him! The elephant either kneels on him and crushes him at once, or gives him a kick, which breaks half his ribs, and sends him flying perhaps twenty paces. The elephants, however, are often dreadfully torn, and a large old tiger sometimes clings too fast to be thus dealt with. In this case, it often happens that the elephant himself falls, from pain or from the hope of rolling on his enemy, and the people on his back are in very considerable danger both from friends and foes, for Mr. Boulderson said the scratch of a tiger was sometimes venomous as that of a cat is said to be. But this did not often happen, and in general persons wounded by his teeth or claws, if not killed outright, recovered easily enough.

The jackal, Mr. Boulderson observed, is certainly not, as is said, the provider for large animals, who want no assistance in finding or killing their game. But wherever a tiger is, the jackal and the vultures usually follow him, and pick the bones which the lordly savage leaves behind. They do not venture to do this till he has fairly left the place, and if hunters or travellers find the carcass of a bullock or deer with the vultures and jackals feeding, they know that the tyrant has withdrawn: while if the smaller animals are looking round and round, as if desiring, yet afraid to draw near, they prepare themselves immediately for flight, or to encounter a formidable enemy.

November 25th.—This morning we began to pack

by four o'clock, but owing to the restiveness of the mules and the clumsiness of the people, diverse accidents occurred, the most serious of which was the bursting of one of the petarrahs. At length we got off, and after coasting the lake for one mile, went for about thirteen more, by a most steep and rugged road, over the neck of Mount Gaughur, through a succession of glens, forests, and views of the most sublime and beautiful description. I never saw such prospects before, and formed no adequate idea of such. My attention was completely strained, and my eyes filled with tears; every thing around was so wild and magnificent that man appeared as nothing, and I felt myself as if climbing the steps of the altar of God's great temple. The trees, as we advanced, were in a large proportion fir and cedar, but many were ilex, and to my surprise, I still saw, even in those alpine tracts, many venerable peepul trees, on which white monkeys were playing their gambols. A monkey is also found in these hills as large as a large dog, if my guides are to be believed. Tigers used to be very common and mischievous but since the English have frequented the country are scarce, and in comparison very shy. There are also many wolves and bears, and some chamois, two of which passed near us. My sepoys wanted me to shoot one, and offered with my leave to do so themselves, if I did not like the walk which would be necessary. But my people would not have eaten them. I myself was well supplied with provisions, and I did not wish to destroy an innocent animal merely for the sake of looking at it a little closer. I therefore, told them that it was not my custom to kill any thing which was not mischievous and asked if they would stand by me if we saw a tiger or a bear. They promised eagerly not to fail me, and I do not think they would have broken their word. After winding up



" THE SNOW MOUNTAINS "—NUNDIDEVI, KEDARNATH AND MERU.

"A wild romantic chasm that slanted
Down the steep hill athwart a cedarn cover
A savage place! as holy and enchanted
As e'er beneath the waning moon was haunted
By woman wailing for her demon lover!"

we arrived at the gorge of the pass, in an indent between the two principal summits of Mount Gaughur, near 8,600 feet above the sea. And now the snowy mountains which had been so long eclipsed, opened on us in full magnificence. To describe a view of this kind is only lost labour, and I found it nearly impossible to take a sketch of it.

Nundidevi was immediately opposite; Kedarnath was not visible from our present situation, and Meru only seen as a very distant peak. The Eastern mountains, however, for which I have obtained no name, rose into great consequence, and were very glorious objects as we went down the hill on the other side. The guides could only tell me that "they were a great way off, and bordered on the Chinese Empire." They are, I suppose, in Thibet.

The snowy peaks had been concealed ever since we descended Gaughur, but the country is still very sublime; less woody, less luxuriant, but still moulded in the most majestic forms. The road is yet more rugged and steep than over the Gaughur, and the precipices higher, or rather, perhaps, their height is more seen because the trees are fewer and more stunted, and there is nothing to break the view from the brow to the very bottom, with its roaring stream, and narrow shingly meadows.

I know not what is the reason or instinct which induces all animals accustomed to mountain travelling, such as mules, sheep, black cattle, and such ponies as I was now riding, to go by preference as near the edge as possible. I have often observed and been puzzled to account for it. The road is, indeed, smoother and more beaten there, but it has been this predilection of theirs which has, in the first instance, made it so.

My present pony had this preference very decidedly and I often found him picking his way along, what I should have thought, the extreme verge of safety. I was satisfied, however, that he knew best, and therefore, let him take his own course, though my constant attendants, the two sepoys, often called out to him, " Ah, Pearl, (his name) go in the middle, do not go on the brink." The long-legged sepoy, who is, I find a brahmin, as well as his comrade, is certainly an excellent walker. Both he and the elder man profess to like their journey exceedingly, and the latter was generally delighted this morning, when, on climbing a second mountain, we had a more extensive and panoramic view of the icy range than we had seen before, and the guides pointed out Meru! " That, my lord, (he cried out) is the greatest of all mountains! out of that Gunga flows! " The younger, who is not a man of many words, merely muttered Ram! Ram! Ram!

I had expected, from this hill, to see something like a table-land or elevated plain, but found, instead one range of mountains, after the other, quite as rugged, and generally speaking, more bare than those which we had left, till the horizon was terminated by a vast range of ice and snow extending its battalion of white shining spears from east to west, as far as the eye could follow it, the principal points rising like towers in the glittering rampart but all connected by a chain of humbler glaciers. On one of the middle range of mountains before us, a little lower than the rest, some white buildings appeared, and a few trees with a long zigzag road, winding up the face of the hill. This, I was told, was the city and fortress of Almora.

CHAPTER X.

On the Road to Delhi.

The City and Court of Delhi Described.

December 17th.—To-day we went six coss to Mau, a poor village without trees where, however, by the advantage of a firman from the Collector of Meerut, and of a very civil tusseldar, we got supplies in abundance, and were allowed to pay for nothing. In the afternoon a large troop of gipsies, as I and all my people thought they were, though they themselves disowned the term, came to the camp. They said they came from Ahmedabad in Guzerat, were going on pilgrimage to the Ganges, and had been eight months on their road. They pretended at first to be brahmins, to the great scandal and indignation of Cashiram, who is a brahmin and reproved them with much austerity for their presumption. I asked them to show their "strings" on which they confessed they had none, but still persisted that they were Rajpoots. "Tell me the truth," I said, "are you Bheels?" the name of the wild mountaineers near Ahmedabad. My people laughed at this question and said they certainly were Bheels and nothing else. They, however, stiffly denied it. They were very merry, but very poor wretches, nearly naked, and the leanest specimens of human life I have ever seen: so wretched indeed, was their poverty, that, I immediately sent for a supply of pice to distribute among them, pending the arrival of which, a man and a woman came forward, and sung two or three songs, the man accompanying them on a vina, a small guitar. Their voices were really good, and though they sang in the wild cracked tone which street singers have all the world over, the effect was not unpleasant, but it was a strange and melancholy thing to hear a love song, expressive, so far as I

could catch the words, of rapture and mutual admiration, trilled out by two ragged wretches, weather-beaten, lean, and smoke-dried. The poor little children, though quite naked, seemed the best fed, and I thought they seemed kind to them, though one old man who was the head of the party, and had an infant slung in a dirty cloth, like a hammock to a stick, which he carried in his hand, held it carelessly enough; insomuch that, till I asked him what he had in his bundle, and he opened his cloth to show me, I did not suppose it was a child. I gave them an anna each, children and all, with which they went to buy ghee and flour in the village, and soon after made a fire under the neighbouring peepul-tree. I saw them in the course of the evening at their meal, and one of the collector's suwarrs said he heard them pray for me before they sat down. I should have fancied them very harmless poor creatures, or at worst, only formidable to hen roosts and in such petty thefts as gipsies practise in England. But I find these rambling parties of self-called pilgrims bear a very bad character in Hindostan. They are often described as "Thugs," the name given to the practice of which they are accused, that, namely, of attaching themselves on different pretences, to single travellers or small parties, and watching their opportunity to fling a rope with a slip-knot over the head of their victims, with which they drag them from their horses and strangle them. So nimbly and with such fatal aim are they said to do this, they seldom miss, and leave no time to the traveller, to draw a sword, use a gun, or in any way defend or disentangle himself. The wretches who practise this are very numerous in Guzerat and Malwa but when they occur in Hindostan are generally from the south-eastern provinces. My poor gipsies, I hope, as they appeared at least grateful, were not monsters of this atrocious description.

December 28th.—After dinner I had a moonlight

ride over a very rough and broken country, and through a river, to my tent. The ford was not deep but so wide that if I had not had people with me who knew the country, I should have hesitated to essay it by such a light. I had no sooner got into my tent than it began to rain, and during the night fell with great violence—a great and providential blessing to this miserable country, the most miserable I had yet seen in India. All the way from Meerut hither is scattered with ruins, the groves of fruit trees are few, small and neglected, the villages very mean, the people looking half-starved, and quite heart-broken, and the cultivation, always, apparently, of the most slovenly kind, now quite interrupted by the long drought. This rain it was hoped, would yet save the poor surviving cattle, and keep the wheat from an entire failure. They have not had above three slight showers during the last twelve months!

December 29th.—The morning was clear and pleasant, and the air and soil delightfully refreshed by the rain. I rode Cabul, and arrived by about eight o'clock on the banks of the Jumna, on the other side of which I had a noble view of Delhi, which is a larger and finer city than I expected to see. The inhabited part of it, for the ruins extend over a very large surface, is about seven miles in circuit, seated on a rocky range of hills, and surrounded by an embattled wall, which the English Government have put into repair, and are now engaged in strengthening with bastions, a moat, and a regular glacis. The houses within are many of them large and big. There are a great number of mosques with high minarets and gilded domes, and above all are seen the palace, a very high and extensive cluster of gothic towers and battlements, and the Jumma Musjid, the largest and handsomest place of Mussulman worship in India. The chief material for all these fine buildings is red granite, of a very agreeable though solemn colour, inlaid in some of the orna-

mental parts with white marble, and the general style of building is of a simple and impressive character.

December 30th.—This morning I rode to the tomb of the Emperor Humaioon, six miles from the city, S. W. From the gate of Agra to Humaioon's tomb is a very awful scene of desolation, ruins after ruins, tombs after tombs, fragments of brick work, freestone, granite, and marble, scattered every where over a soil naturally rocky and barren, without cultivation, except in one or two small spots, and without a single tree. The ruins really extended as far as the eye could reach, and our track wound among them all the way. This was the seat of old Delhi, as founded by the Pathan kings, on the ruins of the still larger Hindoo city of Indraput, which lay chiefly in a western direction. When the present city, which is certainly in a more advantageous situation, was founded by the emperor Shahjehan, he removed many of its inhabitants thither; most of the rest followed, to be near the palace and the principal markets; and as during the Maharatta government there was no sleeping in a safe skin without the walls, old Delhi was soon entirely abandoned. The official name of the present city is Shahjehanpoor, "city of the king of the world!" but the name of Delhi is always used in conversation and in every writing but those which are immediately offered to the Emperor's eye.

On our way one mass of ruins larger than the rest was pointed out to us as the old Pathan palace. It has been a large and solid fortress, in a plain and unornamented style of architecture and would have been picturesque had it been in a country where trees grow, and ivy was green, but is here only ugly and melancholy. It is chiefly remarkable for a high black pillar of cast metal, called Firoze's walking-stick. This was originally a Hindoo work, the emblem, I apprehend, of Siva, which stood in a temple in the same spot, and concerning which there was a tradition that while it

stood the children of Brahma were to rule in Indraput. On the conquest of the country by the Mussulmans the vanity of the prediction was shown, and Firoze enclosed it within the court of his palace, as a trophy of his victory. It is covered with inscriptions, mostly Persian and Arabic, but that which is evidently the original and contains the prophecy, is in a character now obsolete and unknown though akin to the Nagree.

About a mile and a half further, still through ruins, is Humaioon's tomb, a noble building of granite inlaid with marble and in a very chaste and simple style of gothic architecture. It is surrounded by a large garden with terraces and fountains, all now gone to decay except one of the latter, which enables the poor people who live in the out-buildings of the tomb to cultivate a little wheat. The garden itself is surrounded by an embattled wall, with towers, four gateways, and a cloister within all the way round. In the centre of the square is a platform of about twenty feet high, and I should apprehend two hundred feet square, supported also by cloisters, and ascended by four great flights of granite steps. Above rises the tomb, also a square, with a great dome of white marble in its centre. The apartments within are a circular room, in the centre of which lies, under a small raised slab, the unfortunate prince to whose memory this fine building is raised. In the angles are smaller apartments, where other branches of the family are interred. From the top of the building I was surprised to see that we had still ruins on every side; and that, more particularly, to the westward and where old Indraput stood, the destruction apparently extended to the range of barren hills seven or eight miles off.

On coming down we were conducted about a mile westward to a burying-ground, or collection of tombs and small mosques, some of them very beautiful, among which the most remarkable was a little chapel

in honour of a celebrated Mussulman saint, Nizam-ud-deen. Round his shrine most of the deceased members of the present imperial family lie buried, each in his own little enclosure, surrounded by very elegant lattice-work of white marble. Another tomb which interested me very much was that of Jehanara, daughter of Shahjehan. It has no size or importance, but she was one of the few amiable characters which the family of Timour can show. In the prime of youth and beauty, when her father was dethroned, imprisoned, and, I believe, blinded, by his wicked son Aurangzebe, she applied for leave, to share his captivity, and continued to wait on him as a nurse and servant till the day of his death. Afterwards she was a bountiful benefactress to the poor and to religious men, and died with the reputation of a saint better deserved than by many who have borne the name.

In one part of these ruins is a very deep tank, surrounded by buildings of sixty or seventy feet above the surface of the water, from the top of which several boys and young men jumped down and swam to the steps, in order to obtain a trifling bukshish. It was a formidable sight to a stranger, but they seemed to feel no inconvenience except from cold, and were very thankful for a couple of rupees to be divided among their number.

After breakfast we went to see a shawl manufactory carried on by Cashmerian weavers with wool brought from Himalaya, in the house of a wealthy Hindoo merchant, named Soobin-chund. The house itself was very pretty and well worth seeing as a specimen of eastern domestic architecture, comprising three small courts surrounded by stone cloisters, two of them planted with flowering shrubs and orange trees, and the third ornamented with a beautiful marble fountain. I did not think the shawls which were shown very beautiful, and the prices of all were high. I was more struck with the specimens of

jewellery which they produced, which I thought very splendid, and some of the smaller trinkets in good taste. I was persecuted to accept a splendid nuzzur of shawls, etc., to the value, perhaps of 1,000 s. rupees, which of course I did not choose to take. My pleading my religious profession did not satisfy my Hindoo host, who said that I might at least give it to my "Zennana;" luckily Mr. Elliot (the Resident at the Delhi Court) suggested to me to say that I accepted it with gratitude, but that I was a traveller, and begged him to keep it for me: to which I added, that "what was in the house of my friend I considered as in my own." He quite understood this, bowed very low, being, I believe well pleased to get his compliment over at so easy a rate. The son, however, a lad who spoke a very little English followed me to the door with a Turkoman horse, which he begged me to accept as his nuzzur. The horse was a pretty one, but not very valuable. I, however, got rid of the matter as well as I could, by saying that "spirited horses were fittest for the young: that I accepted it cheerfully, but begged, as I had no other proper return to make, that he would do me the favour to take it back again." He smiled and bowed, and we parted.

The 31st December was fixed for our presentation to the Emperor, which was appointed for half-past eight in the morning. At eight I went accompanied by Mr. Elliot with nearly the same formalities as at Lucknow, except that we were on elephants instead of in palanquins, and that the procession was, perhaps, less splendid and the beggars both less numerous and far less vociferous and importunate. We were received with presented arms by the troops of the palace drawn up within the barbican and proceeded, still on our elephants, through the noblest gateway and vestibule which I ever saw. It consists, not merely of a splendid gothic arch in the centre of the great gate-

tower,—but, after that, of a long vaulted aisle, like that of a gothic cathedral, with a small open octagonal court in its centre, all of granite, and all finely carved with inscriptions from the Koran, and with flowers. This ended in a ruinous and exceedingly dirty stable-yard! where we were received by the officer on guard, and by a number of elderly men with large gold headed canes, the usual ensign of office here, and one of which Mr. Elliot also carried. We were now told to dismount and proceed on foot, a task which the late rain made inconvenient to my gown and cassock, and thin shoes, and during which we were pestered by a fresh swarm of miserable beggars, the wives and children of stable-servants. After this we passed another richly-carved, but ruinous and dirty gateway, where our guides, withdrawing a canvas screen, called out, in a sort of harsh chaunt, "Lo, the ornament of the world! Lo, the asylum of the nations! King of Kings! The Emperor Acbar Shah! Just, fortunate, victorious!" We saw, in fact, a very handsome and striking court, with low but richly ornamented buildings. Opposite to us was a beautiful open pavilion of white marble, richly carved, flanked by rose-bushes and fountains, and some tapestry and striped curtains hanging in festoons about it, within which was a crowd of people, and the poor old descendant of Tamerlane seated in the midst of them. Mr. Elliot here bowed three times very low, in which we followed his example. The ceremony was repeated twice as we advanced up the steps of the pavilion, the heralds each time repeating the same expressions about their master's greatness. We then stood in a row on the right-hand side of the throne, which is a sort of marble bedstead richly ornamented with gilding, and raised on two or three steps. Mr. Elliot then stepped forwards, and, with joined hands, in the usual eastern way, announced, in a low voice, to the Emperor, who I was. I then advanced, bowed three

times again, and offered a nuzzur of fifty-one gold mohurs in an embroidered purse, laid on my handkerchief. This was received and laid on one side, and I remained standing for a few minutes, while the usual court questions about my health, my travels, when I left Calcutta, etc., were asked. I had thus an opportunity of seeing the old gentleman more plainly. He has a pale, thin, but handsome face, with an aquiline nose and a long white beard. His complexion is little, if at all, darker than that of a European. His hands are very fair, and delicate and he had some valuable looking rings on them. I stepped back to my former place, and returned again with five more mohurs to make my offering to the heir apparent, who stood at his father's left hand, the right being occupied by the Resident.

The Emperor then beckoned to me to come forward, and Mr. Elliot told me to take off my hat which had till now remained on my head, on which the Emperor tied a flimsy turban of brocade round my head with his own hands, for which, however, I paid four gold mohurs. We were then directed to receive the "Khelats" (honorary dresses) which the bounty of "the Asylum of the World" had provided for us. I was accordingly taken to a small private room adjoining the Zennana, where I found a handsome flowered caftan edged with fur and a pair of common looking shawls, which my servants, who had the delight of witnessing all this fine show, put on instead of my gown, my cassock remaining as before. In this strange dress I had to walk back again, having my name announced by the criers "as Bahadur, Bozoony, Dowlut-mund," etc., to the presence. I now again came forward and offered my third present to the Emperor, being a copy of the Arabic Bible and the Hindoostanee Common Prayer, handsomely bound in blue velvet laced with gold, and wrapped up in a piece of brocade. He then motioned to me to stoop, and

put a string of pearls round my neck, and two glittering but not costly ornaments in the front of my turban, for which I again offered five gold mohurs. It was, lastly, announced that a horse was waiting for my acceptance, at which fresh instance of imperial munificence, the heralds again made a proclamation of a largesse, and I again paid five gold mohurs. It ended by my taking leave with three times three salaams, making up, I think the sum of about three score, and I retired with Mr. Elliot to my dressing room whence I sent to her Majesty the " Queen " as she is generally called, though Empress would be the ancient and more proper title, a present of five mohurs more, and the Emperor's chobdars came eagerly up to know when they should attend to receive their bukshish. It must not, however, be supposed that this interchange of civilities was very expensive either to his Majesty or to me. All the presents which he gave, the horse included, though really the handsomest which had been seen at the Court of Delhi for many years, and though the old gentleman evidently intended to be extremely civil, were not worth much more than three hundred s. rupees, so that he and his family gained at least eight hundred s. rupees by the morning's work. On the other hand, since the company has wisely ordered that all the presents given by Indian princes to Europeans should be disposed of on the Government account, they have liberally, at the same time, taken on themselves the expense of paying the usual money nuzzurs made by public men on these occasions. In consequence none of my offerings were at my own charge, except the professional and private one of two books, with which, as they were unexpected, the Emperor as I was told, was very much pleased.

To return to the hall of audience. I was struck with its beautiful ornaments. It was entirely lined with white marble, inlaid with flowers

and leaves of green serpentine, lapis lazuli, and blue and red porphyry. All, however, was dirty, desolate, and forlorn. Half the flowers and leaves had been picked out or otherwise defaced and the doors and windows were in a state of dilapidation, while a quantity of old furniture was piled in one corner, and a torn hanging of faded tapestry hung over an archway which led to the interior apartments. "Such," Mr. Elliot said, "is the general style in which this palace is kept up and furnished. It is not absolute poverty which produces this, but these people have no idea of cleaning or mending anything." For my own part I thought of the famous Persian line,

> "The spider hangs her tapestry in the palace of the Caesars."

and felt a melancholy interest in comparing the present state of this poor family with what it was two hundred years ago.

After putting on my usual dress, we waited a little till word was brought us that the "King of Kings," "Shah-in-Shah," had retired to his zennana; we then went to the Hall of Audience which I had previously seen but imperfectly. It is a very beautiful pavilion of white marble, open on one side to the court of the palace, and on the other to a large garden. Its pillars and arches are exquisitely carved and ornamented with gilt and inlaid flowers, and inscriptions in the most elaborate Persian character. Round the frieze is the motto,

> If there be an Elysium on Earth,
> It is this, it is this!

The marble floor, where not covered by carpets, is all inlaid in the most beautiful manner.

The gardens, which we next visited, are not large, but, in their way, must have been extremely rich and beautiful. They are full of very old orange and other fruit trees with terraces and parterres on which many rose-bushes were growing. A channel of white marble

for water, with little fountain-pipes of the same material, carved like roses, is carried here and there among these parterres, and at the end of the terrace is a beautiful octagonal pavilion, also of marble, with a marble fountain in the centre, and a beautiful bath in a recess on one of its sides. But all was, when we saw it, dirty, lonely and wretched; the bath and fountain dry; the inlaid pavement hid with lumber and gardener's sweepings, and the walls stained with the dung of birds and bats.

We went last to the " Dewanee Aum " or hall of public audience, which is in the other court, and where, on certain occasions the great Moghul sat in state, to receive the compliments or petitions of his subjects. This also is a splendid pavilion of marble covered with some Mosaic work of flowers and leaves, and in the centre a throne, raised about ten feet from the ground with a small platform of marble in front, where the vizier used to stand to hand up petitions to his master. This hall when we saw it, was full of lumber of all descriptions, broken palanquins and empty boxes, and the throne so covered with pigeon's dung, that its ornaments were hardly discernible. How little did Shahjehan, the founder of these fine buildings, foresee what would be the fate of his descendants, or what his own would be! " Vanity of vanities! " was surely never written in more legible characters than on the dilapidated arcades of Delhi!

January 1st (1825).—We went to see Kottab-Sahib, a small town about twelve miles south-west of Delhi, remarkable for its ruins, and among the Mussulmans for its sanctity. It was the scene of very hard fighting between the Hindoo sovereigns of Indraput and the original Pathan invaders, and the Mussulmans say that five thousand martyrs to their religion lie interred in the neighbourhood. Its principal sanctity, however, arises from the tomb of a very celebrated saint, Cuttub Sahib, in whose honour the buildings for which

it is now remarkable were begun, but never quite completed, by Shumshed the third, I think, in succession of the Pathan sovereigns. Our route lay over a country rocky and barren, and sprinkled with tombs and ruins, till on ascending a little eminence, we saw one of the most extensive and striking scenes of ruin which I have met with in any country. The Cuttub Minar, the object of principal attraction, is really the finest tower I have ever seen, and must, when its spire was complete, have been still more beautiful. The remaining great arches of the principal mosque, with their granite pillars, covered with inscriptions in the florid Cufic character, are as fine in their way as any of the details of York Minster. In front of the principal of these great arches is a metal pillar, like that in Firoze Shah's castle, and several other remains of a Hindoo palace and temple, more ancient than the foundation of the Koottab, and which I should have thought striking, if they had not been in such a neighbourhood. A multitude of ruined mosques, tombs, serais are packed close round, mostly in the Pathan style of architecture and some of them very fine. One more particularly, on a hill, and surrounded by a wall with battlements and towers, struck me as peculiarly suited, by its solid and simple architecture, to its blended character, in itself very appropriate to the religion of Islam, of fortress, tomb and temple. These Pathans built like giants and finished their work like jewellers. Yet the ornaments florid as they are in their proper places, are never thrown away or allowed to interfere with the general severe and solemn character of their edifices.

Of the present situation and character of this sovereign and his family, I had abundant opportunity of acquiring a knowledge; and I am glad to find that with some exceptions, the conduct of our countrymen to the house of Timour has been honourable and kind Acbar Shah has the appearance of a man of seventy

four or seventy-five : he is, however, not much turned of sixty three, but in this country, that is a great age. He is said to be a very good tempered, mild old man, of moderate talents, but polished and pleasing manners.

There are, perhaps, few royal families which have displayed during their power so many vices and so few virtues as the house of Timour. Yet their present circumstances are surely pitiable, as well as an awful instance of the instability of human greatness. The gigantic genius of Tamerlane, and the distinguished talents of Acbar throw a sort of splendour over the crimes and follies of his descendants; and I heartily hope that Government will reverence the ruins of fallen greatness, and that, at least, no fresh degradation is reserved for the poor old man whose idea was associated in my childhood with all imaginable wealth and splendour, under the name of " the Great Moghul!."

CHAPTER XI.

The Journey to Agra.

January 7th.—At Dhotana I saw the first instance of a custom which I am told I shall see a good deal of in my southern journey,—a number of women, about a dozen, who came with pitchers on their heads, dancing and singing to meet me. They all profess to be " Gaopiaree," or milk-maids, and are in fact as the thannadar assured me, the wives and daughters of the Gaowala caste. Their voices and style of singing were by no means unpleasing; they had all the appearance of extreme poverty, and I thought a rupee well bestowed upon them, for which they were very thankful.

January 8th.—We passed Brindaban a large town on the banks of the Jumna, celebrated among the Hindoos for its sanctity, and the wealth of its pagodas. I was sorry I could not visit it. Through all this country, indeed, notwithstanding its vicinity to the capital of Islam in the East, Hindooism seems to predominate in a degree which I did not expect to find. Few or none of the people have Mussulman names. There are abundant pagodas and scarcely one mosque, and I have seldom seen any peasantry with so many Brahminical or Rajpoot strings among them. The villages and jungles near them are all full of peacocks, another symptom of Hindooism, since the Mussulmans would make havoc among these beautiful but well tasted birds.

January 9th.—We rode through the town of Muttra which is a large and remarkable city, much reverenced by the Hindoos for its antiquity and connection with many of their legends, more particularly as the birth-place of Krishna. In consequence it swarms with paroquets, peacocks, brahminy bulls, and monkeys which last are seen sitting on the tops of the houses and running along the walls and roofs like cats.

They are very troublesome, and admitted to be so by the Hindoos themselves. In other respects, also, Muttra is a striking town, and a good deal reminded me of Benares, the houses being very high with the same sort of ornaments as in that city.

January 10th.—Soon after we had encamped, a numerous party of faqueers, and other similar vagabonds, like us, as it seemed, on their travels, appeared, and pitched their tents at a little distance. We were told that we should lose some property by this contiguity, but there was no avoiding it, since neither in law nor justice, could men in the open field object to others, travelling like themselves, taking up their abode in the same vicinity. In one respect, they gave us less trouble than might have been expected, since they did not beg. A party of them, however, came forward with a musician, and a boy dressed up in adjutant's feathers with a bill of the same bird fastened to his head, and asked leave to show off some tricks in tumbling and rope-dancing. On my assenting, in less time than I could have thought possible, four very long bamboos were fixed in the ground, and a slack-rope suspended between them, on which the boy throwing off his bird's dress, and taking a large balancing pole in his hand, began to exhibit a series of tricks which proved him a funambulist of considerable merit. He was a little and very thin animal, but broad shouldered and well made, and evidently possessed of no common share of strength as well as of agility and steadiness. Meantime, while he was gamboling above, the musician below, who was an old man, and whose real or assumed name was Haji Baba, went through all the usual jests and contortions of our English "Mr. Merryman" sometimes affecting great terror at his companion's feats and the consequence of his falling, —sometimes bidding him "Salaam to the Sahib Log," or challenging him to still greater feats of agility and dexterity.

January 11th.—This morning we arrived at Sikandra, a ruinous village without a bazar but remarkable for the magnificent tomb of Acbar, the most splendid building in its way which I had yet seen in India. It stands in a square area of about forty English acres, enclosed by an embattled wall, with octagonal towers at the angles surmounted by open pavilions and four very noble gateways of red granite, the principal of which is inlaid with white marble, and has four white marble minarets. The space within is planted with tiees and divided into green alleys leading to the central building, which is a sort of solid pyramid surrounded externally with cloisters, galleries and domes, diminishing gradually on ascending it, till it ends in a square platform of white marble, surrounded by most elaborate lattice-work of the same material, in the centre of which is a small altar tomb, also of white marble, carved with a delicacy and beauty which do full justice to the material, and to the graceful forms of Arabic characters which form its chief ornament. At the bottom of the building, in a small but lofty vault, is the real tomb of this great monarch, plain and unadorned, but also of white marble. There are many other ruins in the vicinity, some of them apparently handsome, but Acbar's tomb leaves a stranger little time, or inclination to look at anything else. Government have granted money for the repair of the tomb and an officer of engineers is employed on it.

The next morning we proceeded to Mr. Irving's house near Agra through a succession of ruins little less contiguous and desolate than those round Delhi. I noticed, however, that some of the old tombs have been formed into dwelling houses, and Mr. Irving's is one of this description.

In the evening I went to see the city, the fort and the Jumma Musjeed. The city is large, old and ruinous, with little to attract attention beyond that

picturesque mixture of houses, balconies, projecting roofs, and groups of people in the eastern dress, which is common to all Indian towns. The fort is very large and ancient, surrounded with high walls and towers of red stone, which command some noble views of the city, its neighbourhood, and the windings of the Jumna. The principal sights, however which it contains, are the Motee Musjeed, a beautiful mosque, of white marble, carved with exquisite simplicity and elegance, and the palace built by Acbar, in a great degree of the same material, and containing some noble rooms, now sadly disfigured and destroyed by neglect, and by being used as warehouses, armouries, offices, and lodging rooms for the garrison.

The hall, now used as the " Dewanny Aum," or public Court of Justice, is a splendid edifice, supported by pillars and arches of white marble, as large and more nobly simple than that of Delhi. The ornaments, carving, and mosaic of the smaller apartments, in which was formerly the Zennana, are equal or superior to anything which is described as found in the Alhambra. The view from these rooms is very fine, at the same time that there are some, adapted for the hot winds, from which light is carefully excluded. This suite is lined with small mirrors in fantastic frames; a cascade of water, also surrounded by mirrors, has been made to gush from the recess at the upper end, and marble channels, beautifully inlaid with cornelians, agates and jasper, convey the stream to every side of the apartment. In another of the towers, are baths of equal beauty, one of which, a single block of white marble, Lord Hastings caused to be forced up from its situation not without considerable injury to the bath itself and the surrounding pavement, in order to carry it down to Calcutta. It was however, too heavy for the common budgerow in use on the Jumna, and the bath remains to shame its spoliator. The Jumma Musjeed is not by any means so fine as

that of Delhi. It is very picturesque, however, and the more so from its neglected state, and the grass and peepul trees which grow about its lofty dome.

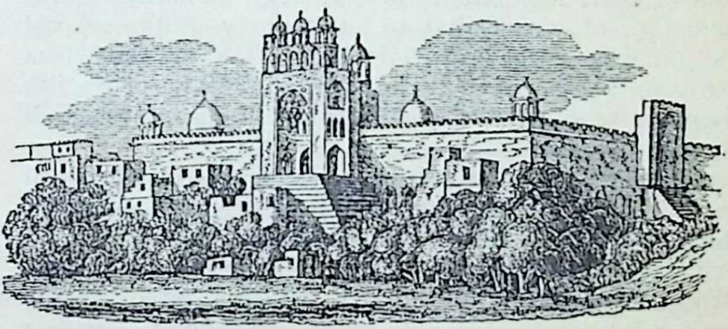
January 13th.—I went to see the celebrated Tage-Mahal, of which it is enough to say that, after hearing its praises ever since I had been in India, its beauty rather exceeded than fell short of my expectations. The surrounding garden, which as well as the Tage itself, is kept in excellent order by Government, with its marble fountains, beautiful cypresses and other trees, and profusion of flowering shrubs, contrasts very finely with the white marble of which the tomb itself is composed and takes off, by partly concealing it, from that stiffness which belongs more or less to every highly finished building. The building itself is raised on an elevated terrace of white and yellow marble and having at its angles four tall minarets of the same material. The Tage contains a central hall, in which, enclosed within a carved screen of elaborate tracery, are the tombs of the Begum Noor-Jehan, Shahjehan's beloved wife, to whom it was erected, and by her side, but a little raised above her, of the unfortunate Emperor himself! Round this hall are a number of apartments, corridors, etc., and the windows are carved in lattices of the same white marble with the rest of the building and the screen. The pavement is in alternate squares of white, and the walls, screens and tombs are covered with flowers and inscriptions, executed in beautiful mosaic of cornelians, lapis lazuli, and jasper; and yet, though everything is finished like an ornament, the general effect produced is rather solemn and impressive than gaudy. The Jumna washes one side of the garden, and there are some remains of a bridge which was designed by Shahjehan with the intention, as the story goes, to build a second Tage of equal beauty for his own separate place of interment, on the opposite side of the river.

CHAPTER XII.

AGRA TO JAIPUR.

January 17th.—I sent off my tents this morning to a small village about nine miles from Agra and drove over myself in the afternoon.

January 18th.—We went on this morning to Fatehpur-Sikri through a verdant and tolerably well cultivated country, but few trees. The approach to Fatehpur is striking; it is surrounded by a high stone



FATEHPUR-SIKRI.

wall with battlements and round towers. Within this is a wide extent of ruined houses and mosques, interspersed with fields cultivated with rice and mustard, and a few tamarind trees, and nearly in the middle, on a high ridge of rocky hills, is a range of ruinous palaces, serais and other public buildings, in the best style of Mussulman architecture; and to form the centre of the picture, a noble mosque in good repair, and in dimensions equal, I should think, to the Jumma Musjeed of Delhi.

This town was the favourite of Acbar, and here in his expeditions, he usually left his wives and children, under the care of his most trusted friend, Sheikh

Soliman. The mosques, the palace and the ramparts are all Acbar's work, and nearly in the same style with the castle of Agra and his own tomb at Sikandra.

We found our tents pitched among the ruins and rubbish, about a bow-shot from the foot of the hill, and in full view of the great gate of the mosque, which is approached by the noblest flight of steps I ever saw. The steps lead to a fine arch surmounted by a lofty tower; thence we passed into a quadrangle of about 500 feet square, with a very lofty and majestic cloister all around, a large mosque surmounted by three fine domes of white marble on the left hand, and opposite to the entrance, two tombs of very elaborate workmanship, of which that to the right contains several monuments of the imperial family; that to the left a beautiful chapel of white marble, the shrine of Sheikh Soliman, who had the good fortune to be a saint as well as a statesman.

The impression which this whole view produced on me will be appreciated when I say, there is no quadrangle either in Oxford or Cambridge fit to be compared to it, either in size or majestic proportions or beauty of architecture. It is kept in substantial repair by the British Government and its grave and solid style makes this an easier task than the intricate and elaborate inlaid work of Sikandra and the Tage Mahal.

A little to the right is the palace, now all in ruins, except a small part which is inhabited by the Tusseldar of the District. We rambled sometime among its courts. Of the buildings particularly worthy of notice, is a small but richly ornamented house which is shown as the residence of Birbal, the Emperor's favourite minister, whom the Mussulmans accuse of having infected him with the strange religious notions with which in the latter part of his life, he sought to innoculate his subjects. On the whole Fatehpur is one of the most interesting places which I have seen in India.

January 21st.—I had been much plagued ever since I left Meerut and Delhi by different persons who under the name of "expectants" or "candidates," had attached themselves to the camp and solicited me day after day, either to take them into my service, or, which was still more impossible, to recommend them to the service of some other person. This practice arises no doubt, out of the vast and overflowing population of India, abounding, as it does, beyond its due proportion, in persons of a certain degree of education, who are unable or undisposed to earn their bread by manual labour and who, therefore have no resource but as the servants of great men, or monshees in some government office. The number of these petitioners is an exceeding plague to all public men in the north of India where they often attach themselves to the door of a cutchery for weeks and months together. Several of this description followed me from Meerut to Delhi, including among them a fine showy fellow, a captain of irregular horse, who would not believe that I did not mean to levy a bodyguard to attend me across the wilderness to Bombay. I was able, as it happened, to do this poor man who was well recommended, a good turn, which, though it freed me from his company, had rather the effect of attracting others who followed me on foot and in misery, and who seemed to think that by wearing out their shoes and spending all their little money in my train, though without any invitation and against my repeated warnings, they established some claim on me to provide for them. At the frontier, all dropt off except one, a candidate for a monshee's place, the gradual deterioration of whose outward man had been for some time back lamentable enough. When he first preferred his suit at Meerut he was decently dressed, had a good pony and had himself that appearance of sleekness and good keep, which in the opinion of a native of this country, is almost synonymous

with respectability. He and his horse were now lean, his clothes becoming daily dirtier and more thread-bare, and a silver-hilted sword was the only remaining memento of the fact that he pretended to the character of a gentleman and man of letters. I asked him this morning " how long he intended to travel the same way with me," to which he replied that " he was my devoted servant, that he had thrown himself on my pity, and relying on that had spent every farthing he possessed, and might as well go on with me till he dropt, as die of hunger in the attempt to return to his wife and children at Meerut. If, indeed I would but give him a letter "—I told him " *that* I could not do," but offered him a few rupees to get him out of the difficulty to which his own folly had conducted him. He seemed grateful for the money, but still continued so importunate either for employment or a recommendation, to which he would not perceive that my ignorance of his character was any bar, that I was at length obliged to have him turned out of my tent by " the strong hand." Surely this is a sort of mendicant of which we have no experience in England!

January 29th.—This morning Colonel Raper took me to see the city and palace of Jaipur. The city is a very remarkable and striking one. Being all the work of one sovereign, Jai Singh, it is on a regular plan, with one very wide street crossed at right angles by three others, with a square in the centre of the town which serves as a market-place. The houses are generally two stories high, but some three or four, with ornamented windows and balconies, and many of them finely carved. They are interspersed with some handsome temples in the same style with those of Benares, and in the centre of the town, and adjoining the palace, is a very noble tower or minaret of, I should suppose, two hundred feet high. The town is tolerably clean, but a great part of the houses, are in a state of decay. Still, however, it has a population

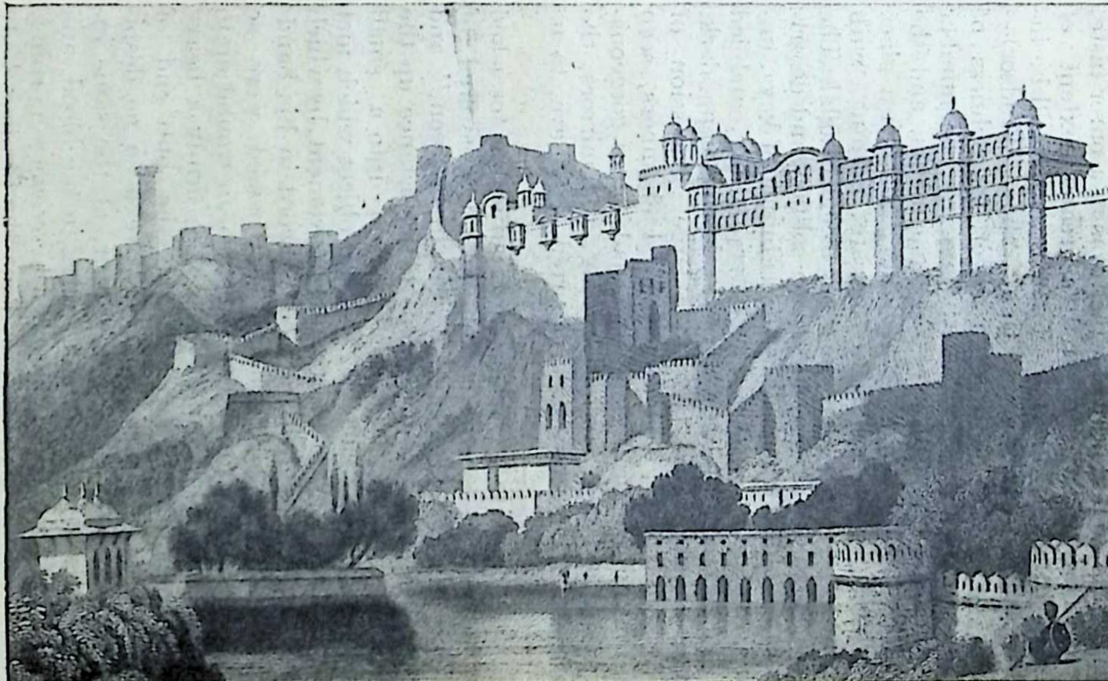
of 60,000 souls. The palace, with its gardens, occupies one sixth part of the city. The gardens, which I was first taken to see are extensive, and, in their way, extremely beautiful, full of fountains, cypresses, palm-trees, and flowering shrubs, with a succession of terraces and alcoves, none of them, singly taken, in good taste, but altogether extremely rich and striking.

January 31st.—I went this morning to Amber, the ancient capital of this principality, till Jai Singh built the present city in the plain. We passed through the principal streets of Jaipur, being joined at the palace gate by two ministers, one of whom was Killedar of the place which we were going to visit. The Rajpoots are not such showy figures on horse back as the Mussulmans, or even the Jats; these men rode well, however, and had fine horses which with their long red shawls, sabres, and flowing robes as well as their numerous attendants, made up a striking picture.

We passed together through the opposite gate of the city, the uniformity of which throughout is very striking. My companions told me that it was laid out in quarters, or wards, according to the rules of the Shaster. One being for the Thakoors, another for the Brahmins, a third for the ordinary Rajpoot, and fourth for the caste of Kayts, or writers, a fifth for the Bunyans, or traders, and a sixth for the Gaowalas, or cow-keepers, while the seventh is occupied by the palace. After leaving the city we proceeded by a sandy road, through a succession of gardens and garden-houses, to the banks of a large lake, covered with water fowl, and with a small island in the midst, on which were the ruins of a palace.

This road led us through an ancient gate-way, in an embattled and turreted wall; beyond was a still steeper ascent to a second gate which introduced us to a very wild and romantic valley, with a small lake at the bottom,—the crests of the hills on either side

crowned with walls and towers, their lower parts all rock and wood interspersed with ruined buildings, in front, and on the margin of the lake, a small ruinous town overgrown with trees and intermingled with towers and temples, and over it, but a little to the left hand, a noble old fortified palace connected by a long line of wall and tower, with a very large castle on the highest part of the hill. We now descended the ghat by a similar road to that which had conducted us thither, among some fine old trees, fragments of rock, and thickets of thorny underwood, till we reached the town, which almost entirely consisted of temples, and had few inhabitants but grim and ghastly Yogis, with their hair in elf-knots, and their faces covered with chalk, sitting naked and hideous, like so many ghouls, amid the tombs and ruined houses. A narrow winding street led us through these abodes under a dark shade of peepul-trees, till we found ourselves on another steep ascent, paved with granite, and leading to the palace. We wound along the face of the hill, through I think, three gothic gateways, alighted in a large moss-grown quadrangle, surrounded by what seemed to be barracks and stables, and followed our guides up a broad and long flight of steps, through another richly ornamented gateway into the interior courts of the building which contained one very noble hall of audience, a pretty little garden with fountains, and a long succession of passages, cloisters, alcoves, and small and intricate apartments, many of them extremely beautiful and enjoying from their windows, balconies and terraces, one of the most striking prospects which can be conceived. The carving in stone and marble and the inlaid flowers and ornaments in some of these apartments are equal to those of Delhi or Agra, and only surpassed by the beauties of the Tage Mahal. My companions, none of whom had visited Amber before, all declared that, as a whole, it was superior to the castle of Delhi. For myself, I have seen many



AMBER.

royal palaces containing large and more stately rooms, —many, the architecture of which was in a purer taste, and some which have covered a greater extent of ground (though in this if the fortress on the hill be included, Amber will rank, I think, above Windsor)—but for varied and picturesque effect, for richness of carving, for wild beauty of situation, for the number and romantic singularity of the apartments, and the strangeness of finding such a building in such a place and country, I am able to compare nothing with Amber; and this, too, was the work of Jai Singh! The building is in good repair but has a solitary and deserted aspect, and as our guide with his bunch of keys, unlocked one iron-clenched door after another, and led us over terraces, and up towers, down steep, dark, sloping passages, and through a large succession of little silent courts, and dim vaulted chambers, seen only through coloured glass, and made more gorgeously gloomy by their carving, gilding, and mirrors, the idea of an enchanted castle occurred, I believe, to us all.

On returning to the stable yard, our conductor asked us if we wished to see the temple? I answered, of course, "anything more that was to be seen," and he turned short and led us some little distance up the citadel, then through a dark low arch into a small court, where to my surprise, the first object which met my eyes was a pool of blood on the pavement, by which a naked man stood with a bloody sword in his hand. The scenes through which we had passed were so romantic, that my fancy had almost been wound up to expect an adventure, and I felt more firmly a heavy Hindoostanee whip I had with me, the butt end of which would, as a last resource, have been no despicable weapon. The guide, however, at the same instant, cautioned me against treading in the blood, and told me that a goat was sacrificed here every morning. In fact, a second glance shewed me the headless body

of the poor animal lying before the steps of a small shrine, apparently of Kali. The Brahmin was officiating and tinkling his bell, but it was plain to see, from the embarrassment of our guide, that we had intruded at an unlucky moment, and we therefore merely cast our eyes round the court without going nearer to the altar and its mysteries. The guide told us on our way back that the tradition was that, in ancient times, a man was sacrificed here every day; that the custom had been laid aside till Jai Singh had a frightful dream in which the destroying power appeared to him and asked him why her image was suffered to be dry. The Raja afraid to disobey, and reluctant to fulfil the requisition to its ancient extent of horror, took counsel and substituted a goat for the human victim.

CHAPTER XIII.

Ajmere to Neemuch.

February 7th.—We marched to Ajmere, about seventeen miles. The country was as barren as ever, but more hilly, and saved from a wearisome uniformity by clusters of thorny trees and thickets of the cactus. I was disappointed in the first view of Ajmere, which I had expected to find a large city, but which is only a well built, moderate sized town, on the slope of a high hill, or what really deserves the name of mountain. The buildings are chiefly white-washed, and the surrounding rocks have some thorny trees and brushwood on them which hide their barrenness, and make a good back ground to the little ruinous mosques and Mussulman tombs, which are scattered round the circuit of this holy city. Above, on the mountain top, is a very remarkable fortress, called Taraghur, nearly two miles in circuit, but, from its irregular shape and surface not capable of containing more than 1,200 men. It is, however, a magnificent place of arms in many respects. The rock is in most parts quite inaccessible; it has an abundant supply of good water, in all seasons, from tanks and cisterns cut in the live rock. There are bomb-proofs to a vast extent and store houses like wells, where corn, ghee, used to be kept, and, with very little improvement from European skill, it might easily be made a second Gibraltar. It is, however, no part of the policy of the British Government in India to rely on fortresses, and the works are now fast going to decay.

The main attraction of Ajmere in the eyes of its Mussulman visitors, is the tomb of Shaikh Kajah Mowud Deen, a celebrated saint, whose miracles are renowned all over India. The Emperor Acbar, great and wise as he was and suspected of placing little faith

in the doctrines of Islam, made nevertheless a pilgrimage on foot to this place to implore, at the saint's tomb, the blessing of male offspring. The crowd of pilgrims who meet us, or whom we overtook during the last three or four days, shewed how much the shrine is still in fashion; and in Malwa it is not uncommon for pilgrims who have been at the Ajmere Durgah to set up a brick or a stone taken from the sanctuary, near their dwelling, and to become saints themselves and to have pilgrimages made to them in consequence of such a possession. I regret that I could not see it, but we were encamped at some distance from the city, and it blew all day long a dry north-wester which filled the air in such a manner with dust as to make going about extremely painful.

The Emperors of Delhi, shewed favour in many ways to Ajmere, but in none more than in a noble fresh-water lake which they made just above the city, by damming up the gorge of an extensive valley, and conveying different small rills into it. The result is a fine sheet of water now four miles, and during the rains six miles in circumference, sufficient in industrious hands to give fertility to all the neighbourhood. As it is, it affords the means of irrigation to a large district on its banks, supplies abundance of excellent water to the citizens of Ajmere, is full of fish, and would, if there were any boats, be an excellent place for sailing.

February 17th.—A " Bhat " or bard came to ask a gratuity. I desired him first to give a specimen of his art, on which he repeated some lines of so pure Hindi, that I could make out little or nothing except " Bhadrinath," " Duccun," and other words expressive of immense extent, and of the different parts of the compass; the poetry was in praise of the vast conquests of the British.

The Bhats are a sacred order all through Rajpootana. Their race was especially created by

Mahadeo for the purpose of guarding his sacred bull; but they lost this honourable office through their cowardice. The god had a pet lion also, and as the favourite animals were kept in the same apartment, the bull was eaten almost every day in spite of all the noise which the Bhats could make, greatly to the grief of Siva, and to the increase of his trouble, since, he had to create a new bull in the room of every one which fell a victim to the ferocity of his companion. Under these circumstances the deity formed a new race of men, Charuns, of equal piety and tuneful powers, but more courageous than the Bhats, and made them the wardens of his menagerie. The Bhats, however, still retained their function of singing the praises of gods and heroes, and as the hereditary guardians of history and pedigree, are held in higher estimation than even the Brahmins themselves, among the haughty and fierce nobles of Rajpootana. In the yet wilder districts to the south-west, the more war-like Charun, however, take their place in popular reverence. A few years back it was usual for merchants or travellers going through Malwa and Guzerat to hire a Charun to protect them, and the sanctity of his name was generally sufficient. If robbers appeared, he stepped forward waving his long white garments and denouncing in verse, infamy and disgrace on all who should injure travellers under the protection of the holy minstrel of Shiva. If this failed he stabbed himself with his dagger, generally in the left arm, declaring that his blood was on their heads; and, if all failed, he was bound in honour to stab himself to the heart, a catastrophe of which there was little danger, since the violent death of such a person was enough to devote the whole land to barrenness, and all who occasioned it to an everlasting abode in Padalon.

The Bhats protect nobody; but to kill or beat one of them would be regarded as very disgraceful and ill-omened; and presuming on this immunity, and on the

importance attached to that sort of renown which it confers, they are said often to extort money from their wealthy neighbours by promises of spreading their great name, and threats of making them infamous and even of blasting their prospects. A wealthy merchant in Indore, some years since, had a quarrel with one of these men, who made a clay image, which he called after the merchant's name, and daily in the bazar and in the different temples addressed it with bitter and reproachful language, intermixed with the most frightful curses which an angry poet could invent. There was no redress, and the merchant, though a man of great power and influence at court, was advised to bribe him into silence; this he refused to do, and the matter went on for several months, till a number of the merchant's friends subscribed a considerable sum, of which, with much submission and joining hands, they entreated the Bhat to accept. "Alas!" was his answer, "why was not this done before? Had I been conciliated in time, your friend might yet have prospered. But now though I shall be silent henceforth, I have already said too much against him, and when did the imprecations of a bard, so long persisted in, fall to the ground unaccomplished?" The merchant as it happened, was really overtaken by some severe calamities, and the popular faith in the powers of the minstrel character, is now more than ever confirmed.

February 22nd.—The situation of Chittore is conspicuous from a considerable distance by the high rock on which the fortress stands, and which from its scarped sides, and the buildings scattered along its crest, sufficiently denote its nature even before the precise forms of the buildings themselves are distinguishable. The Kamdar of the town, a very well mannered-man, called on me and offered to conduct me to see the castle, which was a great favour, as it is a thing of which they are very jealous, and which pro-

bably, not ten Europeans had seen out of all the number who have visited and lived in India. The approach is by a ziz-zag road, of very easy slope, but stony and in bad repair passing under six gateways, before we arrive at the main entrance of the castle. The gateway itself is very lofty and striking, with a good deal of carving, in the genuine style of genuine Hindoo architecture, with no Mussulman intermixture, and more nearly resembling the Egyptian than anything I have seen since my arrival in this country. On entering, we passed through a small street of very ancient and singular temples, then through a narrow and mean bazar, then through a succession of most extraordinary and interesting buildings, chiefly ruinous, but some still in good repair. The temples were the most numerous, none of them large, but several extremely solemn and beautiful. There are two or three little old palaces, chiefly remarkable for the profusion of carving bestowed on rooms of very small dimensions, and arranged with no more regard to convenience than a common prison. One of these, which is seated on a rock in the midst of a large pool, was pointed out as the residence of a very beautiful Ranee, whose fame induced the Emperor Acbar to demand her in marriage, and on her father's refusal, to lay siege to Chittore. After a long siege he succeeded in undermining a part of this wall, on which the princess in question persuaded all her country-women in the garrison to retire with her and her children into this palace, where they were, at their own desire, suffocated with the smoke of fuel heaped up in the lower apartments, only two remaining alive. The garrison than sallied out on the enemy, and all died fighting desperately, neither giving nor accepting quarter. The two female survivors of the carnage were found by Acbar and given in marriage to two of his officers. I give this story as I heard it from the Thakoor Myte Mootee Ram. With the exception of the romantic cause assigned for Acbar's in-

vasion of Udaipur, it is indeed " an ower true tale." It is extremely probable that there may have been some one high spirited princess who urged her companions to submit cheerfully to slaughter, rather than to the wretched lot of female captives; but it is certain that all the women and children were slaughtered nearly in the manner described, which, in the blood stained history of India, was of no uncommon occurrence, and known by the technical name of " Joar," to which men had recourse in the last extremity.

The most extraordinary buildings in Chittore are two minarets or tower temples, dedicated to Shiva. The smaller of these we only saw from a distance, and were told it was now ruinous; the largest, which resembles it in form, is a square tower nine stories high, of white marble, most elaborately carved, surmounted by a cupola, and the two highest stories projecting balcony wise, beyond them, so that it stands on its smaller end. There is a steep and narrow but safe staircase of marble within, conducting to seven small and two large apartments, all richly and delicately carved with mythological figures, of which the most conspicuous and frequently repeated are, Shiva embracing Parvati, and Shiva in his character of destroyer, with a monstrous Cobra di Capello, in each hand. Our guides said that the building was five hundred years old but from its beautiful state of preservation, I should not suppose it half that age. It is, so far as I could judge by the eye, about 110 or 120 feet high. The view from the top is very extensive but at the present season of the year, there is so much dust and glare that a distant prospect cannot be seen to advantage in this part of India.

February 25th.—I was very hospitably entertained at Neemuch by Captain MacDonald, political agent for this part of India. I derived much information from him respecting the route to Bombay which is all under his control.

The Bheels were regarded both by him and other officers with whom I conversed, as unquestionably the original inhabitants of the country, and driven to their present fastnesses and their present miserable way of life by the invasion of those tribes, wherever they may have come from, who profess the religion of Brahma. This the Rajpoots themselves, in this part of India, virtually allow, it being admitted in the traditional history of most of their principal cities and fortresses, that they were founded by such an such Bheel chiefs and conquered from them by such an such children of the Sun. And thieves and savages as they are, I found that the officers with whom I conversed, thought them on the whole a good race. Their word is to be depended on, they are of a frank and lively character, and though they shed blood without scruple in cases of deadly feud, or in the regular way of a foray, they are not vindictive or inhospitable under other circumstances, and several British officers have with perfect safety, gone hunting and fishing into their country without escort or guide, except what these poor savages themselves cheerfully furnished for a little brandy. This is the more touching, since on this frontier nothing has been done for them, and they have been treated, I now find, with unmingled severity. In the south, where Sir John Malcolm could carry everything in his own way he raised a corps out of the number, which he placed under the command of their own chiefs, and subjected to just as much discipline as a wild people were likely to bear, and as was necessary for the nature of the service in which they were to be employed. He also secured them the peaceable possession of a certain portion of their land which had been depopulated by the Pindarees, obtaining for them a freedom from taxes for a sufficient number of years to make it worth their while to acquire industrious habits.

In this part of India nothing of the kind has been

done; they have, indeed, had facilities held out to them to enter into our local corps, but these corps are under the same severe discipline and exact drill with the regular regiments, which it is idle to suppose that a savage would endure. Though there is waste land in abundance, no effectual measures have been taken to persuade the princes of the country to allow or induce the Bheels to settle in it, and as these poor people themselves complain, we punish them for robbing while we give them no means of earning their subsistence in an honest way.

The difficulties, indeed, which the English Residents have to encounter in their attempts to improve the condition either of the Bheels or Hindoos, are in this country very great. All interference in the internal concerns of the petty sovereigns, who are the Company's feudatories, is naturally viewed with a jealous eye by the Indian rulers themselves, and except in the way of advice or indirect influence, is, in all ordinary cases, discouraged by the supreme government.

In such a state of society, and in a country previously reduced by Maharattas and Pindarrees to a state of universal misery, little can be done in the way of advice or influence by young men stationed at different courts, and obliged to apply for directions to the government 1,000 miles off.

Meanwhile it is satisfactory to find that, though our influence has not done all the good which might be desired or expected, that which has been done is really considerable. Except from these poor Bheels and from the few gangs of marauders which still lurk in different parts of the country, that country is now at peace, and how slight are these dangers, and how easy to be borne are the oppressions of their Rajas in comparison with the annual swarm of Pindarree horsemen who robbed, burned, ravished, enslaved, tortured, and murdered over the whole extent of territory from the Runn to the Bay of Bengal? While their inroads are

remembered, to say nothing of Jaswant Rao Holkar and Ameer Khan, the coming of the English cannot but be considered as a blessing. And I only hope that we may not destroy the sort of reverence and awful regard with which, I believe, our nation is still looked upon here.

I forgot to mention before, that, on our first approaching the Bheel villages, a man ran from the nearest hut to the top of a hill, and gave a shrill shout or scream which we heard repeated from the farthest hamlet in sight, and again from two others which we could not see. I asked the meaning of this and my suwarrs assured me that these were the signals to give the alarm of our coming, our numbers, and that we had horse with us. By this means they knew at once whether it was advisable to attack us, to fly, or to remain quiet, while if there were any of them who had particular reason for avoiding an interview with the troops and magistrates of the low-lands, they had thus fair warning given to them to keep out of the way. This sounds like a description of Rob Roy's country, but these poor Bheels are far less formidable enemies than the old MacGregors.

March 10th.—A number of Bheels, men and women, came to the camp with bamboos in their hands, and the women with their clothes so scanty and tucked so high as to leave the whole limb nearly bare. They had a drum, a horn, and some other rude minstrelsy, and said they were come to celebrate the Hoolee. They drew up in two parties and had a mock fight, in which at first the females had much the advantage, having very slender poles while the men had only short cudgels, with which they had some difficulty in guarding their heads. At last some of the women began to strike a little too hard, on which their antagonists lost temper and closed with them so fiercely that the poor females were put to the rout in real or pretended terror. They collected a little money in the camp and then went on to another village.

CHAPTER XIV.

Baroda.

March 18th.—We were overtaken this morning by the principal monshee of the Baroda Residency, accompanied by two others, aides-de-camp to the Guicwar. They had with them two of Mr. Williams's chobdars and two of the Raja's with diverse irregular horse, a standard, nagari, and four regular cavalry. There was a good deal of parade, but not equal in grave and orderly magnificence to what I had seen in Hindostan. Still I found that in Guzerat as well as elsewhere in India pomp was attended to.

I walked in the afternoon, to look at the Maharatta horse, who had accompanied the Raja's vakil and Mr. Williams's dewan. They were fifty in number, the horses much better, both in size and spirit, than those usually ridden by the irregular cavalry of Hindostan, the men inferior in height, good looks and dress; the arms and appointments of both pretty nearly the same; some had spears, most had matchlocks, shields and swords.

March 19th.—Expecting to meet "great men" we made our march in regular order, the nagari beating and Maharatta standard flying before us, followed by my chobdars and a chobdar of the Resident's who gave the word for marching in a sort of shrill cry. "Chulo Maharatta!" Forward Maharattas! The vakeels and the dewan followed with the chief part of my escort. After marching about eight miles, we were met by a body of horse in Persian dresses, under a young officer, splendidly mounted on a dapple-grey Arab horse, with the most showy accoutrements which I had seen in India, and a shield of rhinoceros-hide as transparent as horn and ornamented with four silver bosses. He announced himself as sent by the Resi-

dent to inquire after my health and advanced in a graceful manner to embrace me. After this ceremony, and a little more conversation with the Dewan, the young officer, who was evidently a dandy of the first brilliancy in his own way, began to ride before me, showing off his horse and horsemanship in all the usual manége of the East, curvetting, wheeling, galloping forwards, and stopping short. He did all this extremely well, but some of his followers in imitating him were not so skilful or so fortunate, and one of them got a pretty rude fall in crossing some of the deep ruts with which the road was intersected. This gave me a good excuse for desiring them to ride gently, a measure desirable on more accounts than one, since the dust was almost intolerable. About a mile further, Mr. Williams met us with several other gentlemen, and an escort of regular troopers, one of whom carried a Union-Jack before him, a custom which is common, he told me in Guzerat and the Deccan, though not practised, as far as I have seen, in other parts of India. He told me that "His Highness" had just left his palace as he passed the gate of the town and that we should find him without the gates under some trees. We therefore quickened our pace as much as was compatible with the comfort of our attendants on foot, and with the movements of the suwarree elephant, who was, I found, considered as an essential part of the show, and was directed to follow me closely, though with an empty howdah. On the spot designated we found a numerous body of cavalry, camels, whose riders had each a large bundle of rockets, and infantry armed with matchlocks and swords, of whom a large proportion were Arabs. These troops made a long lane, at the end of which were seen several elephants, on one of which equipped with more than usual splendour, I was told, was the Maharaja. The whole show greatly exceeded my expectations, and surpassed anything of the kind which I had seen, particularly

as being all Asiatic, without any of the European mixture visible in the ceremonies of the court of Lucknow. We here dismounted and advanced up the lane on foot, and different successive parties of the principal persons of the city advanced to meet us, beginning with a young man whom Mr. Williams introduced to me as secretary to the Raja, and thence proceeding through the different gradations of bankers and financial men, military officers, (of whom many were Pathans) according to their ranks, vakils of foreign states, ministers, ending with the prime minister, (all of whom were Brahmins) the Raja's brother-in-law, his nephew, a little boy of six years old, the Raja's brother, the heir-apparent, a child also of about six, and the Maharaja himself a short stout-built young man of twenty-seven years old. The usual forms of introduction and enquiries after health followed, and His Highness, after asking when I would come to see him, for which I fixed Monday evening, remounted his elephant, and we proceeded different ways into the city, which is large and populous, with tolerably wide streets and very high houses, at least for India, chiefly built of wood, which I had not seen for a long time, with tiled sloping roofs and rows along the streets. The palace, which is a large shabby building, close to the street, four stories high with wooden galleries, projecting over each other, is quite a specimen of this kind. There are some tolerable pagodas, but no other buildings which can be admired. The streets are dirty, with no signs of wealth, though, as I was told, there was a good deal of its reality, both among the bankers and principal tradesmen. In passing through the city I saw two very fine hunting tigers in silver chains, and a rhinoceros (the present of Lord Amherst to the Guicwar) which is so tame as to be ridden by a mohout, quite as patiently as an elephant.

House rent and building seem cheap on this side of India but everything else excessively dear. The best

houses in Bombay may be got for 350 rupees a month; and the best house in Baroda cantonement for 50; on the other hand provisions are twice, and wages almost three times the rate usual in the upper provinces and though fewer servants are kept, the diminution in this respect is not enough to make up the difference. Most of the household servants are Parsees, the greater part of whom speak English. They are of lighter complexion than the majority of their eastern neighbours, and in dress, features, and countenance nearly resemble the Armenians.

March 21st.—In the evening we went in all the state which we could muster, to pay our visit to the Guicwar, who received us, with the usual Eastern forms, in a long narrow room, approached by a very mean and steep staircase. The hall itself was hung with red cloth, adorned with a great number of paltry English prints, lamps and wall-shades, and with a small fountain in the centre. At the upper end were cushions piled on the ground as His Highness's musnud, with chairs placed in a row on his left hand for the Resident and his party. The evening went off in the usual form with Nach girls, Persian musicians, etc., and the only things particularly worthy of notice were, that His Highness went through the form of giving the Resident and myself a private audience in his own study, a little hot room up sundry pair of stairs, with a raised sofa, a punkah, and other articles of European comfort, as well as two large mirrors, a print of Bonaparte, and another of the Duke of Wellington. He there shewed me a musical snuff-box, with a little bird, in which he seemed to take much pride, and an imperfect but handsome copy of the Shah Nameh, which he desired me to accept. The rest of our conversation consisted of enquiries after the Governor General, the war, the distance from Calcutta, and other such princely topics, till, a reasonable time for our consultation having elapsed, we returned down stairs again. The

next thing that struck me was the manner in which the heir-apparent, the little boy, before mentioned, made his appearance in the Durbar, announced by nearly the same acclamations as his father, and salaming, as he advanced, to the persons of rank with almost equal grace and more than equal gravity. After bending very low, and touching the ground before his father's seat, he went up to Mr. Williams with the appearance of great pleasure, climbed upon his knee, and asked him for a pencil and paper with which he began to scribble much like my own dear little girl. The third circumstance I remarked was the general unconstrained, and even lively conversation which was carried on between the Raja, his courtiers, ·and Mr. Williams, who talked about their respective hunting feats, and the merits of their elephants. The Rajah was anxious to know whether I had observed his rhinoceros and his hunting tigers and offered to show me a day's sport with the last or to bait an elephant for me, a cruel amusement which is here not uncommon. At last, at about eight o'clock the Raja told us that he would keep us from our dinner no longer and the usual presents were brought in, which were, however, much more valuable than any which I had seen and evidently of a kind, very few of which were within the compass of my redeeming from the company. About nine we got back to dinner, hungry enough and a little tired, but for my own part both amused and interested.

The Raja offered to return my visit next day but knowing that Tuesday is in the estimation of all Hindus, unlucky, I named Wednesday in preference, telling him my reason. He answered very politely that he should account every day lucky in which he had the opportunity of cultivating my acquaintance, but was evidently well pleased.

March 23rd.—About sunset the Raja came in state and was received accordingly by Mr. Williams in a very large dinner tent where nearly the same forms

took place (*mutatis mutandis*) as occurred during my visit to him. The little boy was put on my knee to-day, partly, I believe, as a compliment, and partly to give the Guicwar an opportunity of talking over some private business with Mr. Williams. While this conversation was going on, I was doing my best to entertain my little friend, to whom, in addition to the present destined for him on account of the Company, I gave a huge colour drawing on vellum, of the Howa Mahil at Jaipur, with which he seemed greatly pleased, and which, by the explanation of the different objects which it contained, afforded more conversation than could have been otherwise easy for me to keep up with him, though he was really a lively and forward boy. He was fond of riding both horses and elephants, but the " Sircar," sovereign, (meaning his father) had yet not taken him out hunting. He had begun to read and write in Maharatti ; but in no other language, and was fonder of drawing pictures than letters. His father, who engaged as he was on the other side, contrived very dexterously to bestow all necessary attention on me, bid him ask me about my journey, but I do not think he knew any of the names of places which I mentioned, except, perhaps Calcutta and Delhi. All the rest of the world was, in his vocabulary, " Belattee ".

CHAPTER XV.

Baroda to Bombay.

Our road for about eight miles lay over a highly cultivated country with many round-topped trees and high green hedges; the villages which were numerous, were all more in the European than the Indian style; and to complete the likeness, had large stacks of hay in their neighbourhood piled up and thatched like those in England. The custom of keeping hay as fodder does not exist in any other part of India which I have seen, but is here universal. As day closed we left the open country, and entered some extremely deep and narrow ravines, with sides of crumbling earth, the convexity of which was evidently the work of the waters of the monsoon in their annual course to the Mahi. After about four miles and a half of this kind of road, we arrived on the banks of the Mahi, high, precipitous, and woody, with a broad bright stream, in spite of all the recent drought, wandering in a still wider bed of gravel and sand.

Nothing could be more picturesque than "this passage of the Granicus." The moon was sufficiently bright to shew the wide and woodland character of the landscape, and the brightness and ripple of the water, without overpowering the effect of the torches which our guides carried, and which shone on groups of men, horses, and camels, as wild and singular as were ever assembled in the fancy of a Salvator Rosa. The water though broad, was nowhere deep. It ran, however, with a brisker stream than from having seen its exhausted condition nearer to its source I had expected. But it received many other mountain streams; and some of these, it is reasonable to suppose, have escaped better in the general drought, and saved the credit of their suzerain before his appearance in the court of Neptune.

We arrived at Vasad heartily tired both men and beast; the heat of the day had been intense, and our evening march had led us through places where no breeze blew; my little Arab horse Nedjeed, as soon as he saw the comfortable bed of straw provided for him, sunk down on it like a dog, and was asleep before the saddle was well off his back. The Bheels were to be our watch men as well as guides; we were told not to be surprised at this choice, since these poor thieves are, when trusted, the trustiest of men, and of all sentries the most wakeful and indefatigable. They and the Kolees, a race almost equally wild, are uniformly preferred in Guzerat for the service of the police.

The Kolees form perhaps two thirds of the population, and are considered by the public men in Guzerat as the original inhabitants of the country. I suspect, indeed, myself, that the Kolees are only civilised Bheels, who have laid aside some of the wild habits of their ancestors. They themselves pretend to be descended from the Rajpoots, but this is a claim continually made by wild and war-like tribes all over India. Their ostensible and, indeed, their chief employment is agriculture, and they are said to be often industrious farmers and labourers, and while kindly treated, to pay their rent to Government. They live, however, under their own Thakoors, whose authority alone they willingly acknowledge, and pay little respect to the laws, unless when it suits their interest, or they are constrained by the presence of an armed force.

They are hardy, stout men, particularly those of the Kathiawar and Cutch districts. Their usual dress is a petticoat round the waist, like that of the Bheels, and a cotton cloth wrapped round their heads and shoulders, which when they wish to be smart, they gather up into a very large white turban. In cold weather, or when drest, they add a quilted cotton kirtle or "lebda," over which they wear a shirt of mail, with vaunt-braces and gauntlets and never con-

sider themselves as fit to go abroad without a sword, buckler, bow and arrows, to which their horsemen add a long spear and battle-axe. The cotton "lebda" is generally stained and iron-moulded by their mail shirt, and, as might be expected, these marks being token of their martial occupation, are reckoned honourable, in so much that their young warriors often counterfeit them with oil or soot, and do their best to get rid as soon as possible of the burgher-like whiteness of a new dress. In other respects they are fond of finery; their shields are often very handsome, with silver bosses, and composed of rhinoceros hide; their battle-axes richly inlaid, and their spears surrounded, with many successive rings of silver. In their marauding expeditions they often use great secrecy, collecting in the night at the will of some popular chieftain, communicated generally by the circulation of a certain token, known only to those concerned, like the 'Fiery Cross' of the Scottish highlanders. They frequently leave their families in complete ignorance as to where or why they are going; and the only way in which, should one of their number fall in battle, the survivors communicate his loss to his widow or parents, is by throwing before his door some sprigs of the peepul, plucked and disposed in a particular form.

Some good had been done, I was told, among many of these wild people by the preaching and popularity of the Hindoo reformer Swaamee Narain. He preached a great degree of purity forbidding his disciples so much as to look on any woman whom they passed. He condemned theft and bloodshed; and those villages and districts which had received him, from being among the worst were now among the best and most orderly in the provinces.

While I was listening to an account of this man six persons came to the tent, four in the dress of peasants or bunyans; one, a young man, with a large white turban and the quilted lebda of a kholee, but clean and

decent, with a handsome sword and shield, and other marks of rustic wealth, and the sixth, an old Mussulman, with a white beard, and pretty much the appearance, dress and manner of an ancient serving man. After offering some sugar and sweetmeats, as their nuzzur, and, as usual, sitting down on the ground, one of the peasants began, to my exceeding surprise and delight, "Pundit Swaamee Narain, sends his salaam," and proceeded to say that the person whom I so much desired to see was in the neighbourhood, and asked permission to call on me next day. I, of course, returned a favourable answer, and stated with truth, that I greatly desired his acquaintance, and had heard much good of him. I asked if they were his disciples, and was answered in the affirmative. They added that though of different castes they were all disciples of Swaamee Narain, and taught to regard each other as brethren. They concluded by telling me that he would visit me at Nadiad next day in the forenoon.

March 26th.—We marched to Nadiad, a large and well built town containing as its Kotwal told me, about 15,000 people. The neighbourhood is very highly cultivated and full of groves of fruit trees, and large tanks. About eleven o'clock I had the expected visit from Swaamee Narain, to my interview with whom I had looked forward with an anxiety and eagerness which, if he had known it, would, perhaps, have flattered him. He came on a somewhat different style from all which I had expected, having with him nearly two hundred horsemen, mostly well armed with matchlocks and swords, and several of them with coats of mail and spears. Besides them he had a large rabble on foot, with bows and arrows, and when I considered that I had myself an escort of more than fifty horse, and fifty muskets and bayonets, I could not help smiling, though my sensations were in some degree painful and humiliating, at the idea of two religious teachers meet-

ing at the head of little armies, and filling the city, which was the scene of their interview, with the rattling of quivers, the clash of shields, and the tramp of the war-horse. Had our troops been opposed to each other, mine though less numerous, would have been, doubtless, far more effective from the superiority of arms and discipline. But, in moral grandeur, what a difference there was between his troop and mine. Mine neither knew me, nor cared for me; they escorted me faithfully, and would have defended me bravely, because they were ordered by their superiors to do so, and as they would have done for any other stranger of sufficient worldly rank to make such an attendance usual. The guards of Swaamee Narain were his own disciples and enthusiastic admirers, men who had voluntarily repaired to hear his lessons, who now took a pride in doing him honour, and who would cheerfully fight to the last drop of blood rather than suffer a fringe of his garment to be handled roughly.

The armed men who attended Swaamee Narain were under the authority, as it appeared, of a venerable old man, of large stature, with a long grey beard and most voluminous turban. He came into the room first, and, after the usual embrace, introduced the holy man himself, who was a middle-sized, thin, and plain-looking person, about my own age, with a mild and diffident expression of countenance, but nothing about him indicative of any extraordinary talent. I seated him on a chair at my right hand, and offered two more to the Thakoor and his son, of which, however, they did not avail themselves without first placing their hands under the feet of their spiritual guide and then pressing them reverently, to their foreheads. Others of the principal disciples, to the number of twenty or thirty, seated themselves on the ground, and several of my own Mussulman servants, who seemed much interested in what was going on, thrust in their faces at the door, or ranged themselves behind me. After

the usual mutual compliments, I said that I had heard much good of him, and the good doctrine which he preached among the poor people of Guzerat, and that I greatly desired his acquaintance; that I regretted I knew Hindoostanee so imperfectly, but that I should be very glad, so far as my knowledge of the language allowed, and by the interpretation of friends, to learn what he believed on religious matters, and to tell him what I myself believed, and that if he would come and see me at Kaira, where we should have more leisure, I should have a tent pitched for him and treat him like a brother. I saw that both he and, still more, his disciples were highly pleased by the invitation which I gave him, but he said, in reply, that his life was one of very little leisure, that he had 5,000 disciples now attending on his preaching in the neighbouring villages, and nearly 50,000 in different parts of Guzerat, that a great number of these were to assemble together in the course of the next week, but that if I stayed long enough in the neighbourhood to allow him to get this engagement over, he would gladly come again to see me. "In the mean time," I said, "have you any objection to communicate some part of your doctrine now?" It was evidently what he came to do, and his disciples very visibly exulted in the opportunity of his, perhaps, converting me. He began, indeed, well, professing to believe in one only God, the Maker of all things in Heaven and Earth, who filled all space, upheld and governed all things, and more particularly dwelt in the hearts of those who diligently sought him; but he alarmed me by saying that he had been put to death by wicked men through magic, and that since his time many false revelations had been pretended, and many false divinities set up. I asked him about castes, to which he answered, that he did not regard the subject as of much importance, but that he wished not to give offence; that people might eat separately or together

in this world, but that above "oopur," pointing to heaven, those distinctions would cease, where we should be all "ek ekhee jât," (one like another). A little further conversation of no great consequence followed which was ended by my giving attar and pawn to the pundit, the two Thakoors, and some of the other more distinguished disciples whom he pointed out to me. We mutually took down each other's names in writing, and we bade adieu with much mutual good will, and a promise of praying for each other which by God's help I mean to keep.

In the evening I proceeded eleven miles more in our palanquins to Kaira.

April 5th.—This morning we proceeded eight coss, to Petlad which is a large town with a good stone rampart, and, with the district round it, belongs to the Guicwar Raja. My march, I can easily perceive, attracts considerable notice. The people of the towns and villages all throng to the road-side, the hedges, and windows to look at us, and I have consented to be a little longer on the road, and a good deal more dusted than I otherwise might be, rather than seem to underrate the marks of distinction which the Raja has assigned me, or to disappoint the towns-people of their show. We therefore go on in good order and in marching time the whole way, with the banner of the Guicwar floating before us, the Nagari beating on our approach to a town, and Cabul decked out in full oriental costume, with the bridle and saddle which were given me at Baroda. Well it is for these poor peasants that the Maharatta banner and kettle-drum are now to them no more than objects of curiosity and amusement. Ten years ago there were few parts of India where such a sight and sound would not have been a sign of flight and tears; the villagers instead of crowding to see us, would have come out indeed, but with their hands clasped, kissing the dust, and throwing down before the invader all their wives' silver

ornaments, with bitter entreaties that the generous conqueror would condescend to take all they had and do them no further injury; and accounting themselves but too happy if those prayers were heard, so that their houses were left unburnt, and their wives and daughters inviolate! War is, doubtless, a dreadful evil everywhere!

The Potails of Guzerat are very inferior in dress, manners, and general appearance to the Zemindars of Hindoostan. Their manner, however, though less polished, is more independent; and here, as in Central India, instead of standing with joined hands in the presence of a superior they immediately sit down, even if they do not advance to embrace him. Almost all of them, as well as the ryots, and indeed all the inhabitants of the country, are armed, some with bows and arrows, and all or nearly all, with sabres. Their dress is generally ragged and dirty, and they seem to pay less attention to personal cleanliness than any Hindoos whom I have met with. Some of the peasants who were assembled were tall stout men, but the average were considerably under the middle size.

April 10th.—This day we reached Broach, a large ruinous city on the northern bank of the Nerbudda. At Broach is one of those remarkable institutions which have made a good deal of noise in Europe as instances of Hindoo benevolence to inferior animals. I mean hospitals for sick and infirm beasts, birds, and insects. I was not able to visit it, but heard it described as a very dirty and neglected place, which, though it has considerable endowments in land, only serves to enrich those who manage it. They have really animals of several kinds there, not only those which are accounted sacred by the Hindoos, as monkeys, peacocks, etc., but horses, dogs, and cats, and they have also, in little boxes, an assortment of lice and fleas. It is not true, however, that they feed those pensioners on the flesh of beggars hired for the

purpose. The Brahmins say that insects, as well as the other inmates of their infirmary, are fed with vegetables only, such as rice, etc.! How the insects thrive I did not hear, but the old horses and dogs, nay, the peacocks, and apes, are allowed to starve, and the only creatures said to be in any tolerable plight are some milch cows, which may be kept from other motives than charity.

Another curiosity in this neighbourhood is the celebrated bur or banyan tree, called Kuveer Bur, from a saint who is said to have planted it. It stands on, and entirely covers an island of the Nerbudda about twelve miles from Broach. Of this tree, which has been renowned ever since the first coming of the Portuguese to India, which is celebrated by our early voyagers and by Milton, and which the people of the country tell us, boasted a shade sufficiently broad to shelter 10,000 horse, a considerable part has been washed away with the soil on which it stood, within these few years, by the freshes of the river, but enough remains, as I was assured, to make it one of the noblest groves in the world, and well worthy of all the admiration which it has received.

April 11th.—This day we crossed the Nerbudda, a task attended with considerable expense, and great delay and difficulty. There was only one horse-boat properly provided with a platform, and that of small dimensions, only fit to carry four horses at most, while the going and returning took up at least an hour. The camels were therefore to be packed in the common boats used on the river, which were indeed large and stout enough, but such as they were very unwilling to enter, and were forced in with great labour and difficulty, as well as much beating and violence to the poor animals; we got over, however, soon after dark in the evening, and slept at a small village named Anklesvar about four miles and a half from the southern bank.

April 13th.—From the river-side to the gates of Surat are four miles and a half, through gardens and a deep sandy lane. Surat, or as the people pronounce it, 'Soorut,' (beauty) is a very large and ugly city, with narrow winding streets, and high houses of timber frames filled up with bricks, the upper stories projecting over each other. The wall is entire and in good repair. The circuit of the city is about six miles in a semi-circle of which the river Tapti forms the chord; near the centre of this chord, and washed by the river, stands a small castle, in which a few sepoys and European artillerymen are stationed, and which is distinguished by the singularity of two flag-staves, on one of which is displayed a Union-Jack, on the other a plain red flag, the ancient ensign of the Emperors of Delhi. This arrangement was adopted, I believe, in courtesy, at the time when the East India Company conquered the fort from the Nawab of Surat, and has never since been discontinued, though the Nawab like the Emperor himself, is now only a pensioner on the bounty or justice of the Government. Without the walls are a French factory, containing some handsome and convenient buildings, but now quite deserted by their proper owners, and occupied by different English officers, and a Dutch factory, also empty, the chief of which is only waiting the orders of his Government to surrender this, like the other Dutch settlements, to the English.

The trade of Surat, indeed, is now of very trifling consequence, consisting of little but raw cotton, which is shipped in boats for Bombay. All the manufactured goods of the country are undersold by the English, except kincob and shawls, for which there is very little demand; a dismal decay has consequently taken place in the circumstances of the Indian merchants; and an instance fell under my knowledge in which an ancient Mussulman family, formerly of great wealth and magnificence, were attempting to

dispose of their library, a very valuable one, for subsistence. There is a small congregation of Armenians in a state of decay and general poverty; but the most thriving people are the Borahs (who drive a trade all through this part of India as bunyans and money-lenders) and the Parsees. These last are proprietors of half the houses in Surat, and seem to thrive where nobody else but the Borahs can glean even a scanty maintenance. The boats which lie in Surat river are of thirty or forty tons; vessels of greater draught must lie about fifteen miles off, below the bar, at the mouth of the Tapti. The English society is unusually numerous and agreeable, as this city is the station not only of a considerable military force, but of a Collector, a Board of Custom, a Circuit Court, and the Sudder Adawlut for the whole Presidency of Bombay, which for the greater convenience of the people, and on account of its central situation, has wisely been removed hither. There is a very extensive and picturesque burial-ground, full of large but ruinous tombs of the former servants of the Company; most of these are from 120 to 180 years old, and in the Mussulman style of architecture, with large apartments surrounded by vaults, and containing within two or three tombs, exactly like those of the Mahomedans except that the bodies lie East and West, instead of North and South. The largest of these buildings is that in memory of Sir George Oxenden, one of the earliest Governors of British India, at the time when British India comprised little more than the factory at this place, and the then almost desolate Island of Bombay. He could hardly at that time have even dreamed how great a territory his countrymen would possess in India; yet I must say that the size and solidity of his sepulchre is not unworthy that of one of the first founders of an empire.

We left Surat in a large lateen-sailed boat with twelve rowers, for the mouth of the Tapti, where the

Vigilant the Company's ketch was waiting to receive us.

Early next morning we dropped down with the tide for a few miles; and we made a pretty good run to the parallel of Damaun, a Portuguese settlement, at the foot of some high hills, and thence to within sight of the yet higher range of 'St. John.'

At breakfast on Wednesday the 19th, we passed the mountains of Bassein. Thence we coasted the islands of Salsette and Bombay, both rocky, and in some parts considerably elevated, but with the high mountains of the Concan seen rising behind both. Though at a considerable distance from the shore, we passed a vast number of bamboos, planted as fishing stakes, and a fleet of boats, which, like all others which I have seen on this coast, had large lateen sails. They were extremely picturesque; and though apparently not very manageable, made their way fast through the water: they could not tack, but wore with great celerity and accuracy; and though their gunwales were often scarcely above the water, impressed me with the idea of their being good sea-boats, and good sailers. As the sun set we saw the Bombay light-house, and, about midnight, anchored in the mouth of the harbour.

CHAPTER XVI.

BOMBAY AND SALSETTE.

On the 8th we went to see Elephanta. The Island of Elephanta or Shapooree is larger and more beautiful than I expected, containing, I should suppose, upwards of a thousand acres, a good deal of which is in tillage, with a hamlet of tolerable size, but the major part is very beautiful wood and rock, being a double-pointed hill rising from the sea to some height. The stone elephant from which the usual Portuguese name of the Island is derived, stands in a field about a quarter of a mile to the right of the usual landing-space. It is about three times as big as life, rudely sculptured, and very much dilapidated by the weather. The animal on its back, which is supposed to be a tiger, has no longer any distinguishable shape. From the landing-place, a steep and narrow path, but practicable for palanquins, leads up the hill, winding prettily through woods and on the brink of precipices. About half a mile up is the first cave, which is a sort of portico, and seeming as if intended for the entrance to a rock temple. A quarter of a mile further is the great cavern in a magnificent situation, and deserving all the praise which has been lavished on it. Though my expectations were highly raised, the reality much exceeded them, and both the dimensions, the proportions and the sculpture, seem to me to be of a more noble character and a more elegant execution than I had been led to suppose. Even the statutes are executed with great spirit, and are some of them of no common beauty, considering their dilapidated condition and the coarseness of their material.

The rock out of which the temple is carved, is by no means calculated to resist, for any great length of time, the ravages of the weather. It evidently suffers



THE ELEPHANTA CAVES.

much from the annual rains; a great number of pillars (nearly one third of the whole) have been undermined by the accumulation of water in the cavern, and the capitals of some, and part of the shafts of others, remain suspended from the top like huge stalactites, the bases having completely mouldered away. These ravages are said to have greatly increased in the memory of persons now resident in Bombay, though for many years back the cave has been protected from wanton depredation.

We accompanied the governor and a large party on a tour through Salsette on the 25th, 26th, 27th and 28th. This is a very beautiful island united with the smaller one of Bombay by a causeway, built in the time of Governor Duncan, a work of great convenience to people, who bring vegetables to Bombay market, but so narrow, and with so inconvenient an angle in its course, that many Europeans object to pass it in carriages. We went over, however, without scruple, as there is under ordinary circumstances no real danger.

Beyond, the woody hills of Salsette rise very majestically; and the road which winds at their feet round the island offers many points of view of uncommon beauty and interest. These roads are equal to the best in Europe, and are now receiving an additional improvement by the adoption, though but an incomplete and misunderstood one, of MacAdam's system. In other respects the country is strangely unimproved, having no towns except Thana, Gorbunder, (the first of which is indeed a neat and flourishing place,—the other not much better than a poor village) very little cultivation, except the tara-palm and cocoanut which grow almost spontaneously amid the jungle, and displaying in the cottages of its peasantry a degree of poverty and rudeness which I had seen nowhere in India except among the Bheels.

This neglected and uncivilised state of Salsette is

the more remarkable, not only because the neighbourhood of Bombay, and the excessive price of provisions there, would seem to lead to the cultivation of every inch of ground, but because the ruins of handsome churches and houses remaining from the old Portuguese settlements, prove, no less than the accounts of the islands by Fryer and Della Valle, that in their time, and under their government, a very different face of things was presented. The original ruin of the country, would, no doubt, naturally follow its conquest from the Portuguese by the Maharattas. But as thirty years and upwards have passed since the Maharattas ceded it to us, it seems strange that a country which, as Mr. Elphinstone assured me, is neither sterile nor unwholesome, should remain so little improved. The population, however, poor as it is, and chiefly occupied in fishing, amounts to 50,000, a number which might be trebled if cultivation were extended at any thing like the rate at which it has been done in Bengal.

At Gorbunder is a small but handsome building, generally regarded as having been a Portuguese church but not used as such in the memory of man, now used as an occasional residence for the Governor and his friends, and is, in fact, a very cool and convenient house for this climate, and commands a magnificent view.

About fifteen miles from Gorbunder, on the main land, is the city of Bassein, once a celebrated colony of the Portuguese, taken from them by the Maharattas, and lost by them to the English. It is of considerable size, and surrounded by a regular fortification of rampart and bastions, but without a glacis which from the marshy nature of the surrounding country, was, perhaps, thought needless. There is a small guard stationed in one of the gates, and the place is kept locked up, but is within perfectly uninhabited, and containing nothing but a single small pagoda in

good repair, and a melancholy display of ruined houses and churches.

The Portuguese churches in this place and Salsette are melancholy objects to look at, but they are monuments, nevertheless, of departed greatness, of a love of splendour far superior to the anxiety for amassing money by which other nations have been chiefly actuated, and of a zeal for God which, if not according to knowledge, was a zeal still, and a sincere one. It was painful to me at the time, to think, how few relics, if the English were now expelled from India, would be left behind of their religion, their power, or their civil and military magnificence. Yet on this side of India there is really more zeal and liberality displayed in the improvement of the country, the construction of roads and public buildings, the conciliation of the Indian peoples and their education, than I have yet seen in Bengal. Mr. Elphinstone is evidently anxious to do all in his power to effect these objects.

The principal curiosities of Salsette, and those which were our main object in this tour, are the cave-temples of Kennery. These are, certainly, remarkable from their number, their beautiful situation, their elaborate carving, and their remarkable connection with Buddha and his religion. The caves are scattered over two sides of a high rocky hill, at many different elevations, and of various sizes and forms. Most of them appear to have been places of habitation for monks or hermits. One very beautiful apartment of a square form, its walls covered with sculpture, and surrounded internally by a broad stone bench, is called "the durbar," but I should rather guess had been a school. Many have deep and well-carved cisterns attached to them, which even in this dry season, were well supplied with water. The largest and most remarkable is a Buddhist temple, of great beauty and majesty. It is entered through a

fine and lofty portico, having on its front, but a little to the left hand, a high detached octagonal pillar, surmounted by three lions seated back to back. On the East side of the portico is a colossal statue of Buddha, with his hands raised in the attitude of benediction, and the screen which separates the vestibule from the temple is covered, with a row of male and female figures, nearly naked but not indecent, and carved with considerable spirit, which apparently represent dancers. Within, the apartment is, I conceived, fifty feet long by twenty, an oblong square terminated by a semi-circle, and surrounded on every side, but that of the entrance, with a colonnade of octagonal pillars. Of these the twelve on each side nearest the entrance are ornamented with carved bases and capitals, in the style usual in Indian temples. The rest are unfinished.

We returned to Bombay by the ferry of Mahim, a large and very populous though meanly built town, overhung by a profusion of palm-trees.

The bungalows on the esplanade of Bombay, are all temporary buildings, and removed as soon as the rains begin to fall. At the commencement of the hot season, those Europeans who are obliged by business, or other circumstances, to have their principal residences within the fort, erect bungalows on the adjoining esplanade, which are, many of them remarkably elegant buildings, but quit unfit to resist the violence of the monsoon. On its approach their inhabitants return into the fort, the bungalows are taken down and preserved for another year, and their place is, in a very short time, occupied by a sheet of water. The esplanade is on the sea beach, with the Indian town at its furthest end, amidst a grove of cocoa-trees. This town stretches across the whole end of the island, and makes the communication between the fort and the interior unpleasant from the heat and dust of its narrow streets. The houses within the fort are of a

singular construction, and quite unlike any in the East of India, being generally of three or four stories high, with wooden verandahs, supported by wooden pillars, projecting one above another; these pillars, as well as the fronts of the verandahs, are often very beautifully carved, but the streets are so narrow that it is impossible to have a complete view of them. The prospect from some part of the fort is extremely beautiful, looking across the bay over islands, many of them covered with wood, to the Ghats, which form a magnificent back-ground to the picture. A great number of Parsees live within the walls; they are a frugal and industrious race, who possess a considerable part of the island, and are partners in almost all the commercial houses, as well as great ship-builders and ship-owners. The *Lowjee Family*, a large vessel of 1,000 tons, belongs to a family of that name, whose head has an excellent house near Parel. In our early and late rides I have been interested in observing these men on the shore, with their faces turned towards the East or West, worshipping the rising and setting sun, frequently standing within the surge, their hands joined, and praying aloud with much apparent devotion, though to my astonishment, I was assured, in a language unintelligible to themselves. They worship the four elements, but give the pre-eminence to fire. Their principal temple is in the centre of the Indian town, where the everlasting fire is preserved by the priests. I never observed their women at prayer, but they are hourly to be seen mixed with Hindoos and Mussulmans, in crowds surrounding the wells on the esplanade, (which Mr. Elphinstone had sunk at the commencement of the drought, but which in this severe scarcity hardly supply the population with water) and scrambling for their turn to fill the pitcher and the skin. In this respect there is a remarkable difference between the customs

of the Bombay women and those of their Bengalee sisterhood, who are seldom seen drawing water for any purposes. The principal Parsee burial ground is on an eminence near the coast. I met a funeral procession in one of my rides. The body was laid on a bier, covered with a white cloth, and carried by six men clothed in long white garments, and closely veiled; it was preceded and followed by a number of persons in the same costume, walking two and two, each pair linked together with a white handkerchief.

I have said before that the bungalows on the esplanade of Bombay are all temporary buildings and removed as soon as the rains begin to fall. We were, accordingly, driven from ours on Saturday the 4th of June, and most hospitably received as guests by Mr. Elphinstone in the government house at Parel. There are three government residencies in the island of Bombay. The one within the walls of the fort, though large and convenient, is little used except for holding councils, public Durbars and the dispatch of business. It is a spacious dismal looking building like many of the other large houses in Bombay. At Malabar-point, about eight miles from the town, is a very pretty cottage, in a beautiful situation on a rocky and woody promontory, and actually washed by the sea-spray, where Mr. Elphinstone chiefly resides during the hot weather. The third and principal Government residence is Parel, about six miles from Bombay, at a short distance from the eastern shore of this island. The interior of the house is very handsome, having a fine staircase, and two noble rooms, one over the other, of 75 or 80 feet long, very handsomely furnished. The lower of these, which is the dining room, is said to have been an old and desecrated church, which had fallen into the hands of a Parsee from whom it was purchased by Government about sixty years ago.

Behind the house is a moderate-sized old-fashioned garden, in which (it may be some time or other in-

teresting to recollect) is planted a slip of the willow which grows on Buonaparte's grave. Adjoining is a small paddock, or rather yard, full of different kinds of deer, who are fed, like sheep, by hand, and another little yard, containing some wild animals, of which the most interesting are a noble wild ass from Cutch, and a very singular ape from Sumatra. The former is a beautiful animal, admirably formed for fleetness and power. The ape is a very curious animal, answering, so far as I can recollect, exactly to the account given of the "pigmy," or small ourang-outang, brought from Africa to Europe about the beginning of the last century. It is a female, and apparently young, about three feet high, and very strong, stands erect with ease and as if naturally, but in walking or running soon recurs to the use of all four hands or feet. It has a very large head and prominent belly, has but little hair on its body, and a flat and broad face. Its arms are longer than the human proportion, but in other respects, strikingly like the human arm, and as well as the legs furnished with calves, or whatever else, in the case of arms those swelling muscles may be termed. It is of a gentle and lazy disposition, fond of its keeper and quiet with every body except when teased; when made to climb a tree ascends no higher than it is urged to go, and when turned loose in the most distant part of the garden makes no use of its liberty except to run as fast as its four legs will carry it to its cage again. The Indians make a marked distinction between this animal and their usual large baboon, calling it not "longoor," but "junglee admee" "wild man." They evidently regard it as a great curiosity, and I apprehend, it owes something of its corpulency to their presents of fruit.

The monsoon which began with violence, was interrupted by above a fortnight's dry weather, to the great alarm of the Indian population, who having had two years of drought, now began to fear a third, and

a consequent famine with all its full extent of horrors. Several inauspicious prophecies (most popular prophecies are of evil) were propagated, with the pretended facts "that two years drought had never occurred in India except they were followed by a third"; that "the same winds were said by the Arab traders to prevail in the Red Sea this year as had prevailed the two last, and as always prevailed there when the monsoon failed in this country." At length the clouds again thickened; and the rain came on with heavy gales and in abundant quantities, so that the intermission which had occurred was reckoned highly advantageous, in having given more time to the peasants to get their rice sown and transplanted. The rain I thought heavier and more continuous than anything which I had seen in Calcutta, but unaccompanied by the violent north-westers and terrific thunder and lightning which prevail at this season in Bengal. Here, as there, a great change for the better takes place in the temperature of the air; and heavy as the rains are, few days occur in which one may not enjoy a ride either early in the morning, or in the afternoon. The frogs are as large, as numerous, and as noisy here as in the neighbourhood of Calcutta.

CHAPTER XVII.

THE JOURNEY TO POONA.

June 27th.—I set out to-day, on a journey into the Deccan. Having sent off our horses and servants the preceding morning, we embarked in a small boat with lateen sails, and stood across the arms of the sea which divides Bombay from the continent. We went N. E. with a fine breeze, a distance of 20 or 22 miles, passing Butcher's Island and Elephanta to our left, and in about four hours arrived in a small river on which stands the town of Panvel. Its bed is much choked with rocks; and, being a little too early for the tide, we were delayed and found some difficulty in our progress, and were at length obliged to go on shore in a small canoe, the narrowest which I had yet seen, and cut out of a single tree. This landed us on a pretty good stone pier, beyond which we found a small-sized country town, with a pagoda, a handsome tomb of a Mussulman saint, and a pretty quiet view of surrounding hills and woods. We found a confortable bungalow, built and kept up by government, for the accommodation of travellers, and two taverns, one kept by a Portuguese, the other by a Parsee, the latter of whom, at a very short notice, procured us a dinner, at least, as well got up, as cleanly, and as good, as could have been expected at a country inn in England. After dinner we set out in palanquins, in heavy rain, which lasted all night, and went twelve miles to Chauk, where we found another government bungalow, and another decent Parsee tavern, at the latter of which we remained some hours, while our bearers rested, so as to enable them to carry us on the next stage. No such thing as a regular Dak establishment (such as in Bengal enables travellers to find, at a short notice, and a moderate expense, bearers ready placed in all the villages where there are post-offices)

exists in this part of India. Bearers are only procured in large towns; and in order to obtain their services at intervening stations, they must be brought from these towns, at considerable expense, and often from a considerable distance. In consequence it becomes a necessary part of economy to engage one set of bearers to go as far as they can, and enable them to do so by halts of this kind, which the institution of the bungalows rendered much less inconvenient than it would be in the north.

At two o'clock in the morning we again set off, and after some delay and difficulty in fording rivers, arrived about six at a very pretty village, named Khopoli, with a fine tank, and temple of Mahadeo, built by the celebrated Maharatta minister Nana Furnaveez. The road all the way was excellent, made at a great expense, more than sufficiently wide, and well raised above the low swampy level of the Concan. The journey was to me, however, sufficiently unpleasant. I cannot sleep in a palanquin —the rain beat in through the front blinds, which could never be perfectly closed, and through the side doors, which I was obliged to open occasionally for want of air; and the wearisome darkness of the night, and the dismal grunting of my bearers, who as a matter of custom, rather than from any inability to bear their burden, trot on with a sort of noise, deep and plaintive,—made me renew an old resolution, to have, in future, as little to do with palanquins as possible, at least in the night time.

From Khopoli, though it was still raining, I walked up the Bhor Ghat, four miles and a half, to Khandala, the road still broad and good, but the ascent very steep, so much so, indeed that a loaded carriage, or even a palanquin with anybody in it, could with great difficulty be forced along it. In fact, every one either walks or rides up the hills and all merchandise is conveyed on bullocks or horses.

The views offered from the different parts of this ascent are very beautiful, because of the freshness and verdure which clothes them during the rain, as well as the fleecy clouds continually sweeping over them. There is a good deal of forest timber on the sides of these hills, and the gorges of the valleys are thickly wooded. The trees, however, are not, singly taken, of any great size, either here or in the Deccan, or in Bombay, a circumstance in which these countries seem remarkably contrasted with Guzerat, and the greater part of northern India.

Near Khandala is a waterfall, which flows all the year, and at this season is very full and beautiful. It falls in three or four successive descents down one of the highest precipices I ever saw, not less, I should apprehend than 1,200 feet, into a valley of very awful depth and gloom, down which its stream winds to join the sea, nearly opposite to Thana, under the name of the Kalyan river. On a knoll above this waterfall, and close to the great precipice, Mr. Elphinstone has a small house, where he passes a part of each cold season. I saw it only from a distance, but should suppose it to be a delightful residence. In ascending the Ghats to Khandala, I was met by six armed horsemen, part of an escort obligingly sent me by Mr. Chaplin, the Commissioner in the Deccan. This is now more a mark of respect, and calculated to conciliate the respect of the people, than a measure of any real necessity on this road. The population, however, of these mountains used, at no long time ago, to be frequently troublesome and dangerous to passengers, and still, sometimes indulge in their old habits towards Indian travellers, though with Europeans they seldom if ever venture to meddle. They are of the same caste and family of people with the Kolees of Guzerat, and call themselves by that name. The plain country, both of the Concans and the more elevated level of the Deccan, is inhabited by Maharattas, a peaceable and



THE DECCAN DURING THE RAINS.

industrious race, among whom there should seem to be fewer remarkable crimes against society than, with a similar population, is found in most parts of India.

The cottages both in the Concan and in the Deccan are small and mean, with steep thatched roofs, and very low side-walls of loose stones, and there is a general appearance of poverty both in the dress and farming implements of the people. Their cattle, however, are of a larger and better breed than those of Bengal; and notwithstanding the long drought, were, when I saw them, in better case than I could have expected.

In the afternoon of this day (the 28th,) I rode on horseback, the stage between Khandala and Karla, diverging from the road about a mile to visit the celebrated cavern which takes its name from this last place, and which is hewn on the face of a precipice about two-thirds up the side of a steep hill, rising to the height of, probably, 800 feet above the plain. The excavations consist, besides the principal temple, of many smaller apartments and galleries, in two stories, some ornamented with great beauty, and evidently intended, like those at Kennery, for the lodging of monks or hermits. The temple itself is on the same general plan as that of Kennery, but half as large again, and far finer and richer. It is approached by a steep and narrow path, winding up the side of the hill, among trees and brushwood, and fragments of rock. This brought us to a mean and ruinous temple of Siva, which serves as a sort of gateway to the cave; a similar small building stands on the right hand of its portico, and we were immediately surrounded by some naked and idle Brahmin boys, who with an old woman of the same caste, called themselves the keepers of the sanctuary, and offered their services to shew its wonders, and tell its history. I asked them who was its founder, and they answered, "King Pandoo," who is, indeed as Mr. Elphinstone afterwards told me,

the reputed architect of all these cave temples, and in general, of all ancient monuments whose real history is unknown. King Pandoo and his four brethren are the principal heroes of the celebrated Hindoo romance of the Mahabharat, and the apparent identity of his name with that of the " Pandion " of whose territories in India the Greeks heard so much, is too remarkable to be passed unnoticed.

The approach to the temple is, like that at Kennery, under a noble arch, filled up with a sort of portico screen, in two stories of three intercolumniations below, and five above. In the front, but a little to the left, is the same kind of pillar as is seen at Kennery though of larger dimensions, surmounted by three lions back to back. Within the portico, to the right and left, are the three colossal figures, *in alto relievo* of elephants, their faces looking towards the person who arrives in the portico, and their heads, tusks and trunks, very boldly projecting from the wall. On each of them is a mohout very well carved, and a howdah with two persons seated on it. The internal screen, on each side of the door, is covered, as at Kennery, with *alto relievos*, very bold and somewhat larger than life, of naked male and female figures. There is, certainly, however, no image either of Buddha or any other mythological personage about this cavern, nor any visible object of devotion, except the mystic chattah, or umbrella. The details of the cave within having been already more than once published, and as, in its general arrangement, it closely answers to Kennery, I will only observe that both in dimensions and execution it is much nobler and more elaborate; and that the capitals of the columns (all of them at least which are not hidden by the chattah at the East end) are very singular and beautiful. Each consists of a large cap, like a bell, finely carved, and surmounted by two elephants with their trunks entwined, and each carrying two male and one female

figure, which our guides told us were viragees. The timber ribs which decorate the roof, whatever their use may have been, are very perfect, and have a good effect in the perspective of the interior, which is all extremely clean and in good repair, and would be, in fact, a very noble temple for any religion.

On returning to our horses, we found the brahmin of the next village, who called himself a Pundit, and said he had come on purpose to explain to me all the antiquities and mysteries of the "Dewal" or temple, but the evening was shutting in too fast to admit of our scrambling half a mile up a steep cliff, to examine the cave over again, and, therefore, declining his civility, we rode across the plain to the village of Karla where our palanquins were awaiting us. I had another comfortless night's journey in my palanquin, suffering a good deal from sleeplessness, and alternate fits of shivering and heat. We reached Mr. Chaplin's bungalow in Poona cantonment, about four o'clock on the morning of the 29th.

The city of Poona stands in the centre of a very extensive plain elevated somewhere about 2,000 feet above the sea, and surrounded by hills, of the trap formation. Many of these used, under the Maharatta government, to be crowned by hill-forts, for which their form remarkably qualifies them, but by far the greater part of which have been destroyed and abandoned as useless, or worse than useless, in a campaign on the European system.

The plain of Poona is very bare of trees, and though there are some gardens immediately around the city, yet as both these and the city itself lie in a small hollow on the banks of the river Moola, they are not sufficiently conspicuous to interrupt the general character of nakedness in the picture, any more than the few young trees and ornamental shrubs with which the bungalows of the cantonment are intermingled. The principal and most pleasing feature, is a small

insulated hill, immediately over the town, with a temple of the goddess Parvati on its summit, and a large tank which, when I saw it, was nearly dry at its base.

All the grass-land round this tank, and generally through the Deccan, swarms with a small land-crab, which burrows in the ground, and runs with considerable swiftness, even when encumbered with a bundle of food almost as big as itself. This food is grass, or the green stalks of rice, and it is amusing to see them sitting as it were upright, to cut their hay with their sharp pincers, than waddling off with the sheaf to their holes as quickly as their sidelong pace will carry them.

The city of Poona is far from handsome, and of no great apparent size, though to my surprise, I was assured that it still contains 100,000 people. It is without walls or fort, very irregularly built and paved, with mean bazars, deep ruinous streets, interspersed with peepul-trees, many small but no large or striking pagodas, and as few traces as can well be conceived of its having been so lately the residence of a powerful sovereign. The palace is large and contains a handsome quadrangle surrounded by cloisters of carved wooden pillars, but is, externally, of mean appearance, and the same observation will apply to other smaller residencies of the Peishwa, which, whimsically enough, are distinguished by the names of the days of the week—" Monday's Palace, Tuesday's Palace," —The principal building is used at present, on its ground floor, as the prison for the town and district; on the floor immediately above is a dispensary, and a large audience chamber, resembling that at Baroda, which is fitted up with beds as an infirmary for the people, while higher still, a long gallery is used as an insane hospital. Both these places, though, when I saw them, rather crowded, were clean and well-kept, and in the latter particularly, the unfortunate patients

were so clean, quiet, well-fed, and comfortably clothed, as to do very great credit to Dr. Ducat, the station surgeon, particularly as my visit was not prepared for or expected.

The great body of the Maharatta people are a very peaceable and simple peasantry, of frugal habits, and gentle dispositions; there seems to be no district in India, of equal extent and population, where so few crimes are committed, and of the robberies and murders which really occur the greatest part by far are the work of the Bheels, who in these mountains as well as in Central India, maintain a precarious and sanguinary independence, and are found less accessible to such means of conciliation as have yet been tried with them, than any of their more northern kindred.

The Deccan in its general character is a barren country, and the population evidently falls short of the average of Europe. In Europe there is no country of which it reminds me, so much as Hungary, a region of which the fertility is generally overrated. Like Hungary, a great part of the Deccan might seem well adapted for vines, and it would be wise in government to encourage their cultivation. The climate of the Deccan is highly praised during the rainy and cool seasons, and the hot winds are of no long duration. Its openness and height above the sea may be expected to render it salubrious.

July 5th.—I left Poona, as before, in our palanquins, except that I rode through the city and for a few miles on our road, till the sun grew too hot. We passed the river by a deep ford immediately beyond the town, we ourselves in a boat and the horses swam over; and arrived at Khandala, where we slept. The rain here was almost incessant, and seemed to have driven under the shelter of the post-bungalow many animals which usually avoid the neighbourhood of man. We were on our guard against scorpions and centipedes of which the tavern keeper told us that he

had killed many within the last few days, but I was a little startled, while passing through a low doorway to feel something unusual on my shoulder, and on turning my face round, to see the head of a snake pointed towards my cheek. I shook him off, and he was killed by a servant. He was a small green one, mottled with a few black spots; some of those who saw him declared him to be very venomous, others denied it, and it unluckily did not occur to me to examine his fangs. Whatever were his powers of mischief, I had good reason to be thankful to Providence that he did not bite me; for, besides the necessity, under the uncertainty of his poisonous nature, of using painful remedies, I should have had to bear many hours suspense between life and death.

I rode down the Ghats, the scenery of which I thought even more beautiful than I did when I ascended. The foliage struck me more, and I was particularly pleased with a species of palm, resembling the sago-tree, which seems the hardiest of its genus, and is certainly one of the most beautiful. Its leaf is narrower than of most other kinds, so as to give the branches at some distance something of the air of weeping-willow, but it has also a splendid ornament in a pendent cluster of what I suppose to be seed-vessels, hanging like an enormous ear of corn among the boughs. All the torrents, most of which were dry when I passed before, were now full, and every chasm in the steep side of the mountains offered the prospect of a cascade. I saw here ten at one view.

At the appointed hour in the morning of the 7th we embarked on the Panvel river, with a strong adverse gale, and heavy showers. The tide carried us down to the mouth of the river, and considerably favoured our egress. We had, however, a severe struggle after entering into the northern branch of the Bombay harbour, got wet through and through, and our boat filled so fast with the seas which broke

over us, that two of the crew were continually engaged in baleing. This continued till, after many short tacks, we cleared the point which divides the branch in which we were tossing from the strait leading to Thana. Along this last we went with a fair wind, and arrived safe at Thana, from whence I returned to Parel.

My miscellaneous observations on Bombay have been deferred so long, that they will probably be very imperfect. The island, as well as most of those in its neighbourhood, is apparently little more than a cluster of small detached rocks, which have been joined together by the gradual progress of coral reefs, aided by sand thrown up by the sea, and covered with the vegetable mould occasioned by the falling leaves of the sea-loving cocoa. The interior consists of a long but narrow tract of low ground, which has evidently been, in the first instance, a salt lagoon, gradually filled up by the progress I have mentioned, and from which the high tides are still excluded only by artificial embankments. This tract is a perfect marsh during the rainy season, and in a state of high rice cultivation. The higher ground is mere rock and sand, but covered with cocoa and toddy-palms where they can grow. There is scarcely any open or grass-land in the island except the esplanade before the fort, and the exercising ground at Matunga, which last is the head-quarters of the artillery. The fort, or rather the fortified town, has many large and handsome houses, but few European residents, being hot, close built, with narrow streets, projecting upper stories and rows, in the style which is common all over this side of India.

The Bombay houses are, externally, less beautiful than those of Calcutta, having no pillared verandahs, and being disfigured by huge and high pitched roofs of red tiles. They are generally speaking, however, larger, and on the whole better adapted to the climate.

We took our final leave of Bombay on the 15th of August, and embarked in the *Discovery*.

Although we had long looked with eagerness to the moment when I should be at liberty to resume a journey which was to take us to Calcutta we could not leave Bombay without regret. There were some persons whom we were sincerely pained to part with there. We had met with much and marked kindness and hospitability, and we had enjoyed the society of several men of distinguished talent. Above all, however, I had enjoyed in the unlimited kindness, splendid hospitability, and agreeable conversation of Mr. Elphinstone, the greatest pleasure of the kind which I have ever enjoyed either in India or Europe. Mr. Elphinstone is, in every respect, an extraordinary man, possessing a great activity of body and mind, remarkable talent for, and application to public business, a love of literature, and a degree of almost universal information, such as I have met with in no other person similarly situated, and manners and conversation of the most amiable and interesting character. While he had seen more of India and the adjoining countries than any man now living, and has been engaged in active political, and sometimes military, duties since the age of eighteen, he has found time not only to cultivate the languages of Hindostan and Persia, but to preserve and extend his acquaintance with the Greek and Latin classics, with the French and Italian, with all the elder and more distinguished English writers, and with the current and popular literature of the day, both in poetry, history, politics, and political economy. With these remarkable accomplishments, and notwithstanding a temperance amounting to rigid abstinence, he is fond of society, and it is a common subject of surprise with his friends, at what hours of the day and night he finds time for the acquisition of knowledge. His policy, so far as India is concerned, appeared to me peculiarly

wise and liberal, and he is evidently attached to, and thinks well of the country and its inhabitants. His public measures, in their general tendency evince a steady wish to improve their present condition No government in India pays so much attention to schools and public institutions for education. In none are the taxes lighter, and in the administration of justice to the people in their own languages, in the establishment of punchaets, in the degree in which he employs Indians in official situations, and the countenance and familiarity which he extends to all Indians of rank who approach him, he seems to have reduced to practice, almost all the reforms which had struck me as most required in the system of government pursued in those provinces of our Eastern Empire which I had previously visited. His popularity appears little less remarkable than his talents and acquirements and I was struck by the remark I once heard, that " all other public men had their enemies and their friends, their admirers and their aspersors, but that of Mr. Elphinstone, everybody spoke highly." Of his munificence, for his liberality amounts to this, I had heard much, and knew some instances myself.

CHAPTER XVIII.

CALCUTTA TO SADRAS.

January 30th (1826).—I again left, with a heavy heart, my dear wife and children, for the Visitation of Madras and the south of India. I was accompanied by my Chaplain, and went down by a boat to Fultah, a village about twenty-five miles from Calcutta. The village is large and populous, the greater part of the people engaged either in rearing stock for the ships at Diamond Harbour, or in making straw hats, and other trifling articles, for strangers passing up and down the river. The surrounding country is like all the rest of lower Bengal, green, perfectly level, overflowed annually by the river, and distributed in rice-fields, scattered in patches amid almost interminable groves of fruit trees and palms. We found it much cooler than Calcutta, and less infested with mosquitoes, but during the greater part of the year, both this place and all the country round Diamond Harbour, and thence towards the sea, is intensely unwholesome. The population of the whole neighbourhood appears to swarm like an ant-hill, but they are all cottagers; no traces of even moderate wealth appear among them, though their dwellings are clean, and their poverty, to a person acquainted with the few and simple wants of this climate, does not seem abject. Perhaps they do not fare the worse for having the majority of their Zemindars non-resident.

February 5th.—We proceeded to Sandheads, and dismissed the pilot. Our voyage to Madras was tedious, and not over-pleasant; we had a steady, and, for this season, a most unusual south-west wind, from the time the pilot left us, down to February 25th, when we with difficulty reached the roads.

Our first view of the coast of Coromandel was of some low craggy hills near Pulicat, at some little distance inland. Madras itself is on a level beach, having these hills eight or ten miles to the north, and the insulated rock of St. Thomas about the same distance southward. The buildings and fort, towards the sea, are handsome, though not large, and grievously deficient in shade; the view, however, from the roads, and on landing, is very pretty.

The masuli-boats (which first word is merely a corruption of "muchli," fish,) have been often described, and, except that they are sewed together with cocoanut twine, instead of being fastened with nails, they very much resemble the high deep charcoal-boats which are frequently seen on the Ganges. The catamarans, however, I found I had no idea of till I saw them. They are each composed of three cocoa-tree logs, lashed together, and big enough to carry one, or, at most, two persons. In one of these a small sail is fixed, like those used in Ceylon, and the navigator steers with a little paddle; the float itself is almost entirely sunk in the water, so that the effect is very singular, of a sail sweeping along the surface with a man behind it, and apparently nothing to support them. Those which have no sails are, consequently, invisible, and the men have the appearance of treading water, and performing evolutions with a racket. In very rough weather the men lash themselves to their little rafts, but in ordinary seas they seem, though frequently washed off, to regard such accidents as mere trifles, being naked all but a wax-cloth cap, in which they keep any letters they may have to convey to ships in the roads, and all swimming like fish. Their only danger is from sharks, which are said to abound. These cannot hurt them, while on their floats, but woe be to them if they catch them while separated from that defence. Yet, even then, the case is not quite hopeless, since the shark can only attack

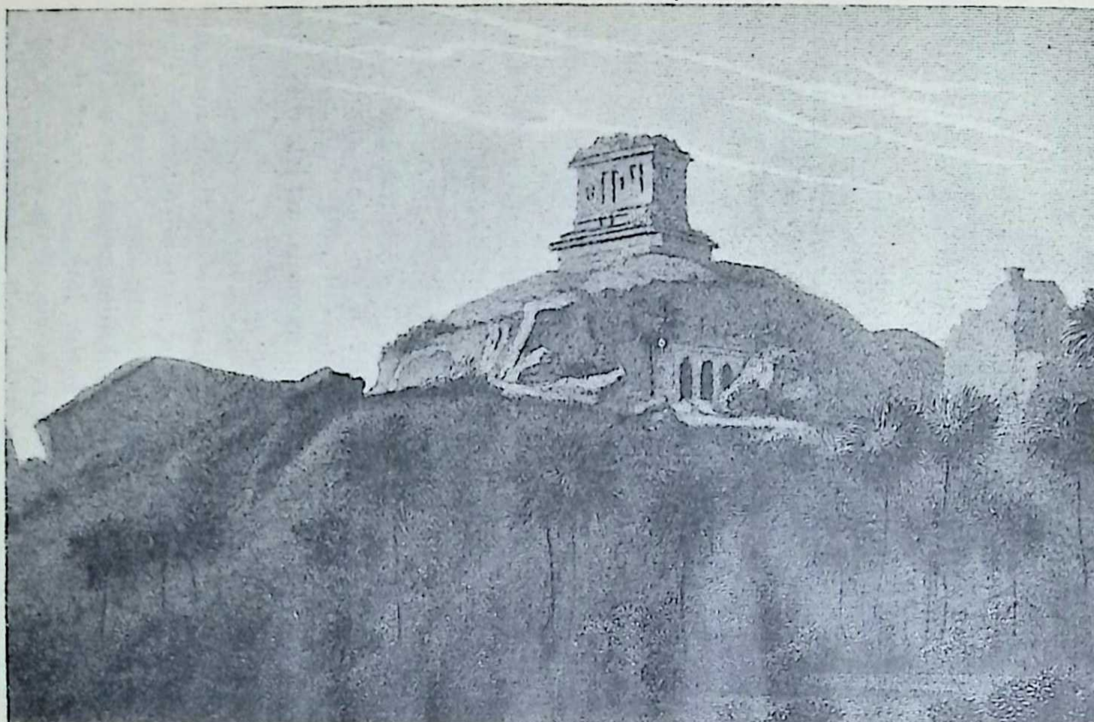
them from below; and a rapid dive, if not in very deep water, will sometimes save them. I have met an Englishman who thus escaped from a shark which had pursued him for some distance. He was cruelly wounded, and almost dashed to pieces on the rocky bottom against which the surf threw him; but the shark dared not follow, and a few strokes more placed him in safety.

During my stay in Madras, I paid a visit to the Prince Azeem Khan, uncle and guardian to the Nawab of the Carnatic, who is an infant. All my clergy accompanied me in their gowns, and we were received with as much state as this little court could muster, but which need not be described, as it did not vary from that of other Mussulman princes, and reminded me very much of Dacca on a larger scale. I was chiefly struck with the great number of "Ullemah," learned men; or, at least, persons in the white dress of Mussulman Ullemah, whom we found there. While I was conversing, to the best of my power, with the Prince, my Chaplain was talking with some of these, who asked many curious questions about our clergy, whether all those whom they saw had come with me from Calcutta, whether our clergy could marry, whether I was married, and whether I was appointed to my office by the Company or the King. I rose, visibly, in their estimation by being told the latter, but they expressed their astonishment that I wore no beard, observing with much truth, that our learned men lost much dignity and authority by the effeminate custom of shaving. They also asked if I was the head of all the English Church; and on being told that I was the head in India, but that there was another clergyman in England superior to me; the question was then again asked, "and does not he wear a beard?" Near the place where I sat a discussion arose, whether my office answered to any among the Mussulmans, and it was at length determined that I

was, precisely, what they term "Moostahid." This was one of my last performances in Madras, where indeed, I was almost worn out, having preached, eleven times in little more than a fortnight, besides presiding at a large meeting of the Society for Promoting Christian Knowledge, visiting six schools, giving two large dinner parties, and receiving and paying visits innumerable.

My Chaplain and I left Madras on the afternoon of Monday, the 13th. We went in a carriage to the military station of St. Thomas's Mount, eight miles from Madras, intending in our way, to visit the spot marked out by tradition as the place where the Apostle St. Thomas was martyred. Unfortunately the "little mount," as this is called, is so insignificant, and so much nearer Madras than we had been given to understand, that it did not attract our attention till too late.

We travelled all night, a practice which I am not fond of, but which circumstances rendered desirable, and, exactly at day-break, reached the rocky beach below the seven pagodas, and where the surf, according to the Hindoos, rolls and roars over "the city of the great Bali." One very old temple of Vishnu stands immediately on the brink, and amid the dash of the spray, and there are really some small remains of architecture, among which a tall pillar, supposed by some to be a lingam is conspicuous, which rise from amid the waves, and give a proof that, in this particular spot, (as at Madras) the sea has encroached on the land, though in most other parts of the Coromandel coast it seems rather receding than advancing. There are also many rocks rising through the white breakers, which the fancy of the brahmins points out as ruins, and the noise of the surf, the dark shadow of the remaining building, the narrow slip of dark smooth sand, the sky just reddening into dawn and lending its tints to the sea, together with the remarkable desolation of



MAHA-BALI-POOR.

the surrounding scenery, were well calculated to make one remember with interest the description in Kehama, and to fancy that one saw the beautiful form of Kailyal in her white mantle pacing sadly along the shore, and watching till her father and lover should emerge from the breakers.

The case is otherwise with the real city of Maha-Bali-poor, whose ruins stand among the cliffs at the distance of a short half-mile inland. This has really been a place of considerable importance as a metropolis of the ancient kings of the race of Pandion, and its rocks which, in themselves, are pretty and picturesque, are carved out into porticos, temples, and bas-reliefs, on a much smaller scale, indeed, than Elephanta or Kennery, but some of them very beautifully executed. They differ from those of the north and west of India (which are almost all dedicated to Shiva or Kali,) in being in honour of Vishnu, whose different avatars are repeated over and over in the various temples, while I only saw the solitary lingam, if it be one, which I have mentioned, in the sea, and one unfinished cave which struck me as intended for a temple of the destroying power.

Many of the bas-reliefs are of great spirit and beauty; there is one of an elephant with two young ones strikingly executed; and the general merit of the work is superior to that of Elephanta, though the size is extremely inferior. I had heard much of the lions which are introduced in different parts of the series, and the execution of which was said to be more remarkable because no lions are known to exist in the south of India. But I apprehend that the critics who have thus praised them have taken their idea of a lion from those noble animals which hang over inn-doors in England, and which, it must be owned, the lions of Maha-Bali-poor very remarkably resemble; they are, in fact, precisely such

animals as an artist, who had never seen one, would form from description.

Notwithstanding the supposed connection of these ruins with the great Bali, I only saw one bas-relief which has reference to his story, and which has considerable merit. It represents Bali seated on his throne, and apparently shrinking in terror at the moment when Vishnu, dismissing his disguise as a brahmin dwarf under which he had asked " the kings of the three worlds " to grant him three paces of his kingdom, appears in his celestial and gigantic form, striding from earth to heaven, and " wielding all weapons in his countless hands," over the head of the unfortunate Raja, who, giant as he himself is said to have been, is represented as a mere Lilliputian in the presence of " the preserving deity." These ruins cover a great space; a few small houses inhabited by brahmins are scattered among them, and there is one large and handsome temple of Vishnu of later date and in pretty good repair, the priests of which chiefly live by shewing the ruins. One of them acted as our cicerone, and seemed the only person in the place who spoke Hindoostanee. Two boys preceded us with a pipe and a small pair of cymbals, and their appearance among these sculptures was very picturesque and appropriate.

After about two hours spent in Maha-Bali-poor, or as the Tamul pronunciation makes it, Mavellipooram, we again got into our palanquins, and went on to Sadras, a spot about a mile beyond, where our tents and servants were expecting us.

NOTES.

CHAPTER I.

Peon: originally used of a foot-soldier, thence an orderly or messenger which it means here.

Hurkaru: from Hindustanee *harkara*, a messenger, a courier. The word was very popular in Bengal. There was a Calcutta paper bearing the title *The Bengal Hurkaru* during the first sixty years of the 19th century.

Chuddah: from Hindustanee *chadar*, a sheet; also the ample sheet worn as a mantle by women in Bengal.

Garden Reach: a suburb of Calcutta below Fort William.

Grecian verandah: an open gallery supported by a line of pillars.

Kidderpore: the name of a suburb of Calcutta where the docks are situated.

Lord Amherst was Governor-General of India from 1st August, 1823 to 4th July, 1828.

Drawing room: a room for reception of company, so called because ladies retire (withdraw) to it after dinner.

Chobdar: a Persian word meaning a stick-bearer; a frequent attendant of Indian princes and nobles and, in former days, of Anglo-Indian officials of rank. They are still a part of the state of the Viceroy, Governors and Judges of the High Court; they carry a staff overlaid with silver.

Sotaburdar: from Hindustanee *sota* (mace) and Persian *burdar* (bearer) meaning a mace bearer.

Khansaman: a Persian word for a house steward; in Bengal it was used of the chief table servant and provider, now always a Mohamedan.

Khitmatgar: a servant in Bengal whose duties are connected with serving meals and waiting at table.

Sirdar Bearer: head of all the bearers, and *valet de chambre*.

Bearer: a domestic servant who has charge of his master's clothes, and household furniture.

CHAPTER II.

Hurgila is the Hindustanee name for the 'adjutant bird' so called from its comical resemblance to a human figure in a stiff dress pacing slowly on a parade ground; it is a gigantic crane and the popular scavenger of Bengal.

Chowringhee: the name of the road and quarter of Calcutta in which at present the European business houses stand.

Alluvial: formed by deposit left by rivers or flood.

Sunderbunds: the name of the well-known tract of intersecting creeks and channels, swampy islands and jungles near Calcutta.

The country residence of the Governor-General at Barrackpore was built by Lord Minto during his governor-generalship (1807-13) and was much frequented in former days before the migration to Simla was established.

Crupper: hind quarters of an animal.

Trappings: ornamental harness.

Milton's idea of Paradise: was that it was situated on the top of a hill: see *P. L.* BK. IV from lines 132.

Adansonia digitata is popularly known as the baobab or the monkey-bread tree of Africa, and is a tree which grows to a very big circumference.

Gambia and Senegal are places in West Africa.

Churruk Poojah: more correctly Charak-puja is the Swinging Festival of the Hindoos. The performer was suspended from a long yard by hooks, passed through the muscle over the blade bones, and then whirled round so as to fly out centrifugally. When Heber saw these rites much of its barbarism had evidently disappeared if one is to judge from his description of the actual swinging.

Maidan: a Persian word meaning an open space or esplanade adjoining a town.

Paddy birds: a species of herons found in the rice fields close in the wake of grazing cattle.

CHAPTER III.

Ranges: cooking fire-places built of bricks.

Porpoise: an animal of the whale species, about five feet long with a short rounded snout.

Myna: the name in India for a bird of the starling family.

Arabesque border: a border decorated in colour.

Ivy: a climbing shrub generally found among ruins.

Raja Kissen Dass not Chund, the Governor of Dacca was despoiled of his wealth by Suraj-u-Dowlah.

Thalaba: the hero of Southey's romantic poem *Thalaba the Destroyer* (1797).

Muktar: the Arabic word for an authorised agent or an attorney.

Caleb Balderstone: the old family butler of the Ravenswood family in Scott's *The Bride of Lammermoor*.

Nuzzur: an Arabic word which in ordinary use means a ceremonial present; properly an offering from an inferior to a superior.

Ruksut: Arabic for leave.

Attar: an essential oil obtained in India from the the petals of roses.

Goolun: *goolur* is the Hindustanee name for the wild fig, which is evidently here described; the Bengalee is ' doomoor.' ' Goolun ' therefore appears to be a misprint for ' goolur.'

Banaian or the Banian-tree; the Indian fig-tree.

Abdullah: the name of a Mohamedan convert to Christianity who accompanied the Bishop on his ' Journey.'

Riant: smiling, cheerful.

Pawn: betel-leaf.

Dandees: boatmen, from Bengali *dand*, a staff or oar.

CHAPTER IV.

Supercargos: persons managing sales of cargo.

Common: unenclosed waste land.

As then shall meet in thee: Heber was joined by his wife and daughter in Bombay.

Cigalas: also called cicadas are shrill chirping insects.

Serang: is the leader of the boat-crew.

'He might' 'lugos': 'lugos' is from a Bengalee word which means to fasten: 'he might moor the boat.'

Tacksman: a Scotch word denoting a person occupying a farm under a tack or lease.

Elicampane: a plant with bitter aromatic leaves and roots.

CHAPTER V.

S. R. *i.e.* Sicca rupees: Sicca from an Arabic word means a coining die and coined money, and was the term applied to newly coined rupees which were at a premium over those worn by use.

Cossack: a light horseman in the Russian army.

Demented: out of one's mind.

Chunar: a city near Benares.

Tonjon: a sort of sedan or portable chair, much like a palanquin.

Vishvayesa: more correctly Vishvesa, is a celebrated temple dedicated to Shiva.

Alum Gheer: 'Lord of the World,' is the title by which the Emperor Aurangzebe (1658-1708) was known.

Unna Purna: *Unna* (food) *Purna* (full) is the name of the goddess Parvati, wife of Shiva in her character of goddess of Plenty.

Dressing table: a table holding a looking-glass.

Ancient Observatory: The Benares observatory was erected by Raja Jai Singh in 1693.

Gnomon: the rod of a sun dial.

Ptolemaic system: according to the Ptolemaic system the Sun travelled round the Earth.

Copernican system: according to the Copernican system the Earth travelled round the Sun.

Chuprassies: these are the bearers of a *chapras* i.e. a badge-plate inscribed with the name of the office to which the bearer is attached; office-messengers.

CHAPTER VI.

Chester: the county town of Cheshire where Heber lived before he came to India.

Doab: from Persian-Hindustanee, two waters. In Upper India used of the tract between the Ganges and the Jumna.

Noah's household: according to the Biblical story, Noah, who on account of his righteousness was to be saved from the Deluge, was commanded by God to take with him into the ark pairs of all living creatures 'to keep seed alive upon the face of all the earth' when the Deluge subsided. Here it is a humorous allusion to the large number of insects that invaded the Bishop's boat.

Fit for the shelf of any conjurer in Christendom: it was usual for conjurers and alchemists in Europe to keep in their cabinet bottled or stuffed specimens of uncanny animals like scorpions, cats, owls, etc.

Mosaic ground: according to the Jewish law, fish without scales was considered unclean and not eaten.

Nullah: a watercourse, generally, one that is dry.

Shah-zadehs: the sons of the Emperor.

Sultan Khosroo: was the son of the Emperor Jehangeer who rebelled against his father and was imprisoned almost till his death.

Serai: from a Persian word meaning originally a palace; in India it is used of a building for the accommodation of travellers and their pack animals.

CHAPTER VII.

Gens d'armes: a French term for soldiers.

Champaign country: expanse of open country.

Purwannus: from a Persian word, means a letter under royal seal; also, a license or pass.

CHAPTER VIII.

Coss: the usual measure of distance in India; about two miles in Bengal.

The refuge of the world: the English equivalent of one of the titles in Persian of the Nawab of Oudh.

Mr. Ricketts was the Resident at the Nawab of Oudh's Court.

Cortège: procession, train of attendants.

The silver howdahs did not bear a close examination: *i.e* on close examination one would see how tawdry they were.

Lacquies: footmen.

Mr. Lushington is the chaplain who accompanied the Bishop.

Menagerie: a collection of wild animals in cages.

Neelghau: also called blue bull from its colour, a species of antelope.

Khan: a public building for the accommodation of travellers; a serai.

Roumi: properly ' Roman ' was used in India of that part of the Roman Empire which had fallen in the hands of the Turks with capital at Constantinople, hence Constantinople.

Durwazu: or durwaza, gate.

Imambara: a building maintained by the Shia Mohamedans for the express purpose of celebrating the ceremonies connected with their Imams (Apostles).

French and English China: porcelain plates and other pieces made in French and English potteries.

Desertion of his old allegiance to the house of Timour: The King of Oudh was originally a Viceroy of the Moghal Emperor at Delhi but about 1723 he made himself independent of the Emperor who was a descendant of Timur Tamurlane.

Satellites of authority: members of a great man's retinue.

Beadle: a parish official.

Jemautdar: same as jemadar, an officer in a company of sepoys.

CHAPTER IX.

Chatta: an umbrella.

Poddle: a pet dog with long curling hair.

Palmated: palm shaped.

Elk: species of deer found in North Europe and America.

Petarrah: a sort of wicker box.

Nundidevi: a peak of the Himalayas.

Kedarnath: in the Himalayas has a Hindu shrine of Shiva.

Meru: in Hindu mythology is a fabulous mountain in the centre of the earth on which is the habitation of the gods and celestial spirits.

CHAPTER X.

Tusseldar: the chief revenue officer of a tahsil *i.e.* a district.

Poor harmless creatures only formidable to hen roosts: gipsies in England are often charged with petty thefts, especially, of poultry.

Glacis: bank sloping down from fort on which attackers are exposed to fire.

Pathan Kings ruled over Delhi from 1205 to 1526.

Indraput: (the seat of Indra) the capital of the Pandavas, the rivals of the Kauravas whose capital was Hastinapura, near Delhi.

Firoze Shah Toglak ruled from 1351—1387; he constructed many buildings, canals and other public works.

Nagree: the proper Sanskrit character; the literal meaning of the word is, ' of the city.'

Nizam-ud-deen: a most celebrated saint among the Mussalmans, born in 1236, died at Delhi in 1325; his tomb is visited by Mohamedans to this day.

The Emperor at Delhi: Acbar Shah was the Emperor when Heber visited Delhi.

Caftan: a robe.

Serpentine, lapis lazuli and porphyry: coloured stones.

Frieze: an architectural term to describe the horizontal band of sculpture just at the top of a building.

Parterres: flower beds.

Cuttub Sahib: a celebrated Mohamedan saint of Delhi more correctly called Qutb Shah. He died at old Delhi in 1235. His tomb is visited by devotees. The town is called after him.

Shumshed: more properly Shamsudeen Altamash the third sovereign of the Slave Dynasty (1211-1236).

Cuttub Minar: this was a tower begun by Kootub-oodeen. (1205-1210). The first of the Slave Kings.

Cufic: a variety of Arabic handwriting.

CHAPTER XI.

Thannadar: the chief of a *thana*, a police station.

Mr. Irving: a clergyman at Agra.

Alhambra: literally, the red castle, an ancient palace of the Moorish Kings in Granada (Spain) begun in 1213 and completed in 1348.

Lord Hastings: Governor-General from 1813-1823.

Budgerow: a lumbering keelless barge, formerly used by Europeans travelling on the Gangetic rivers.

Tage (Taj) **Mahal**: the famous mausoleum erected by Shah Jehan over the grave of his favourite wife Mumtaz-i-Mahal (Ornament of the Palace).

Begum Noor-Jehan, Shah Jehan's beloved wife: here the Bishop has lapsed into a curious error for Noor-Jehan (the Light of the World), the celebrated beauty, was the wife of Jehangeer, Shah Jehan's father and lies buried near Lahore.

CHAPTER XII.

Futtehpoor: means the 'City of Victory.'

Sheikh Soliman: his correct name is Selim Chisti, a famous Mohamedan Saint (1478-1572) who was much revered by Akbar.

Moonshee: an Arabic word meaning a secretary, a reader, a writer; commonly used in India of a teacher of Urdu or Persian.

Cutchery: an administrative office; also a Court-house.

Memento: a relic, a reminder.

Jai Singh II: founded Jaipur in 1728.

Killedar: the commandant of a fort.

Thakoor: the title used in addressing Rajput nobles.

CHAPTER XIII.

A second Gibraltar: Gibraltar is an impregnable rocky fortress; so is Taragarh.

Shaikh Kajah Moweed Deen: more correctly Khwaja Muinuddin Chishti, a celebrated Mohamedan saint (1142-1236) who lies buried in Ajmere.

Durgah: used in India of the shrine of a Mohamedan saint.

Badrinath: a famous place of pilgrimage at the foot of the Himalayas.

Duccun: same as Deccan, which means South.

Charun: wandering bards, minstrels.

Padalon: the Hindu hell or the lower regions described in Southey's *The Curse of Kehama*.

Kamdar: manager, governor.

Joar: self-immolation of Rajput ladies who preferred this to falling into the hands of their Mussulman enemies,

Cobra di Capello: literally the cobra with the hood; the cobra.

Children of the Sun: some of the Rajput princes believe themselves to be descendants of the sun.

Sir John Malcolm (1769-1833): a great Indian adminstrator and diplomatist. During Heber's journey he was in England but in 1827 succeeded Elphinstone as Governor of Bombay.

Pindarees: a band of plunderers who co-operated with the Maharattas in their raids.

Ameer Khan: a Pindaree chief who ravaged different parts of India in the early part of the 19th century.

Rob Roy's country: Highlands of Scotland where lived the famous outlaw Rob Roy, the Robin Hood of Scotland.

Old Mac Gregors: Rob Roy belonged to the Mac Gregor clan.

CHAPTER XIV.

Nagari: a big kettle drum.

Vakil: authorised representative.

Dewan: in this case it stands for Indian Assistant.

Accoutrement: equipment; soldier's outfit.

Manège of the East: movements exhibited by trained horses in Eastern countries.

The Maharaja: Sayaji Rao II (1819-47).

Shah Nameh: or Book of Kings, the famous epic of the Persian poet Firdousi (b. 941 A. D.)

Mutatis mutandis: A Latin phrase equivalent to 'the necessary changes being made.'

Hawa Mahil: the Wind Palace.

CHAPTER XV.

Mahi: a river in Gujerat which flows into the Gulf of Cambay.

Granicus: this is a reference to the crossing, by no means easy, of the river of that name in Asia Minor, by Alexander the Great when he set out on his conquest of Asia.

Salvator Rosa: an Italian painter of the romantic and the picturesque (1615-1673).

Saved the credit...Neptune: the little rills joined the river Mahi on its way to the sea so that before it eventually emptied itself into the ocean it had become quite an imposing stream. The river is the ' Suzerain ' of the rills and Neptune is the god of the ocean.

Thakoors: headmen.

Gauntlets: armoured gloves.

Fiery Cross: a light wooden cross whose extremities had been fired and dipped in the blood of a freshly killed goat. It was anciently used in Scotland as a summons to arms, being carried swiftly from place to place.

Swamee Narain: his followers number at the present day about 100,000.

Nadiad: a flourishing town not far from Ahmedabad.

Petlad: a large town near Baroda which belongs to the Gaekwar.

Potails: usually spelt Patels, are the **headmen** of a village and, therefore, the principal landholders.

Kuveer correctly Kubir: a celebrated Hindi poet, by trade a Mussulman weaver, who lived towards the end of the 15th century.

Celebrated by Milton: the reference is to *Paradise Lost* IX 1101.

By the freshes of the river: by the rush of water in the river.

Kincob: gold brocade.

Borahs: traders and money-lenders; those of Surat are Shia Mohamedans.

Bunyans: the same as banias, Hindu traders, especially from Gujarat.

Sudder Adawlut: at that time the chief Court of Appeal in each Province.

Sir George Oxenden: b.1619, appointed chief of the factory at Surat in 1662 and died there in 1669.

Lateen sailed boat: a boat with a triangular sail on a long yard.

St. John: a corruption of the Indian name Sanjan, a town near Surat, the first settlement of the Parsees in India.

CHAPTER XVI.

Elephanta or **Shapooree**: the Indian name of the Island which is in the harbour of Bombay is Gharapuri not Shapooree. The stone elephant was removed from the Island in 1865 to the Victoria Gardens, Bombay, to save it from destruction.

Stalactites: a lime deposit hanging like huge icicles from the roof of the cave.

Duncan, Jonathan: Governor of Bombay (1795-1811).

Mac Adam, John: the Scottish inventor who gave his name to the system of road making known as macadamizing (1756-1836); his views of road making were adopted about 1823.

Tara palm: the Palmyra palm or brab tree.

Fryer, John, (1650-1733), came out to India as a surgeon in the service of the East India Company and wrote *A New Account of East India and Persia being Nine Years Travels*, 1672-1681.

Della Valle, Pietro: (1586-1652), Italian traveller, visited India in 1623-1624.

The Maharattas captured Bassein from the Portuguese in 1739.

The English retained Salsette after 1782.

Mountstuart Elpinstone: Governor of Bombay (1819-1827).

CHAPTER XVII.

Nana Furnaveez: a minister of the Peishwa esteemed for his wisdom and moderation. Died 1800.

King Pandoo or the 'Pale' is really the father of the Pandavas, the five princes, who warred against the Kauravas for the possession of the kingdom whose capital was Hastinapura, fifty-seven miles to the north-east of the present city of Delhi.

Alto relievo: a term applied to sculptures which stand out from the background on which they are carved by, at least, half their thickness.

Capital of the column: the head of the column or pillar.

Viragees: religious enthusiasts or attendants on the deity.

Baleing: also bailing, throwing water out of a boat with pails.

CHAPTER XVIII.

Roads: also roadstead, a piece of water near the shore in which ships can ride at anchor.

Coromandel: the eastern coast of the Indian Peninsula from point Calimere to the mouth of the river Kistna.

Racket: a tennis bat; here, the small oar resembles a tennis bat.

Moostahid: a title conferred on the heads of law and religion; a doctor of divinity among the Moslems.

St. Thomas: one of the Apostles of Christ; he is believed to have come to India to preach and is said to have suffered martyrdom.

Bali: a good and virtuous king of the Daityas or Titans, who defeated Indra the god of the sky and extended his authority over the three worlds. The gods appealed to Vishnu, the second god of the Hindu triad, who deprived him of earth and heaven but left to him the infernal regions. Bali is also called Maha—bali and his capital was Maha—bali—pura.

Kailyal in Southey's *The curse of Kehama* (1809) is the lovely and chaste daughter of Ladurlad persecuted by Arvalan who is slain by her father.

Lilliputian: a figure of very diminutive size, from the inhabitants of Lilliput in *Gulliver's Travels*.

Cicerone: a guide.

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